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ANCIENT GREEK INSCRIPTIONS

IN THE

BRITISH MUSEUM.

Part II.

THE COLLECTION OF
ANCIENT GREEK INSCRIPTIONS

IN THE BRITISH MUSEUM

PART II

EDITED BY

C. T. NEWTON

KEEPER OF THE GREEK AND ROMAN ANTIQUITIES

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P R E F A C E.

THE first Part of 'The Collection of Greek Inscriptions in the British Museum,' published in 1874, contained those found in Attika. In editing the Part now published I have followed the geographical arrangement adopted by Böckh, placing first the inscriptions from the Peloponnese, after which follow those from Northern Greece, Macedonia, Thrace, the Kimmerian Bosphoros, and the islands of the Greek Archipelago.

All the inscriptions from the island of Kalymna, and most of those from Rhodes, Kos, and Lesbos, are now published for the first time.

I have to acknowledge the very valuable aid I have received in preparing this Part from Mr. A. S. Murray and Mr. Cecil H. Smith, Assistants in the Department of Greek and Roman Antiquities, who have carefully collated the uncial texts with the original marbles, and revised every sheet as it passed through the press, contributing at the same time valuable suggestions as to the decyphering and interpretation of certain very difficult inscriptions.

Part III, edited by the Rev. E. L. Hicks, and now in the Press, will contain the inscriptions from Priènè, Ephesos, and Iasos.

C. T. NEWTON.

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Insert the four pages of Inscription CCCLXXVII between pages 146 and 147. The two with upright Greek characters to come first, those with sloping Greek characters to follow, according to the numbering of the lines in the Inscription.

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i.

1

THE FOLLOWING WORKS HAVE BEEN QUOTED IN AN ABBREVIATED FORM.

- Abhandlungen der königlichen Akademie der Wissenschaften zu Berlin. Berlin, 1815; in progress.
- Annali dell' Instituto di Corrispondenza Archeologica. Roma, from 1829; in progress.
- Archäologische Zeitung, Denkmäler und Forschungen. Berlin, from 1849; in progress.
- Archives des Missions Scientifiques et Littéraires. Choix de rapports et instructions publié sous les auspices du Ministre de l'Instruction Publique et des Cultes. Paris, 1850-56, and 1864 (deuxième série); in progress.
- 'Αθήναιον, σύγγραμμα περιοδικόν, 'Αθήνησιν, 1872; in progress.
- Ausgrabungen zu Olympia, herausgegeben von E. Curtius, &c. Berlin, 1876-1881.
- Berichte über die Verhandlungen der königlichen sächsischen Gesellschaft der Wissenschaften zu Leipzig. Philologisch-Historische Classe. Leipzig, 1849; in progress.
- Bulletin de Correspondance Hellénique. Athens and Paris, from 1877; in progress.
- Bullettino dell' Instituto di Corrispondenza Archeologica. Roma, from 1829; in progress.
- Bulletin Archéologique de l'Athenæum Français. Paris, 1855.
- Bulletin Historico-Philologique de l'Académie Impériale des Sciences de St. Pétersbourg. St. Pétersbourg, 1850; in progress.
- Brøndsted, P. O. Voyages et Recherches dans la Grèce. Paris, 1826-1830.
- Cauer, P. Delectus Inscriptionum Græcarum propter dialectum memorabilium. Lipsiæ, 1877.
- (C. I.) Böckh, Corpus Inscriptionum Græcarum. Berlin, 1828-1853.
- (C. I. A.) Corpus Inscriptionum Atticarum consilio Academiae litterarum regiae Borussicæ editum. Berlin, 1873; in progress.
- Classical Journal. London, 1810-1829.
- Compte Rendu de la Commission Impériale Archéologique. St. Pétersbourg, 1860; in progress.
- Daremberg, Ch., et Saglio, Edm. Dictionnaire des Antiquités Grecques et Romaines. Paris, 1873; in progress.
- 'Εφήμερις 'Αρχαιολογική, . . . ἐκδομένη κατὰ βασιλικὴν διαταγὴν ὑπὸ τῆς 'Αρχαιολογικῆς 'Επιτρόπης. 'Αθήνησιν, 1837-1875.
- Ephemeris Epigraphica, Corporis Inscriptionum Latinarum Supplementum, edita jussu Instituti Archæologici Romani. Roma, 1872; in progress.
- Facsimiles of Manuscripts and Inscriptions published by the Palæographical Society. Edited by E. A. Bond and E. M. Thompson. London, 1873; in progress.
- Foucart-Lebas*, Voyage archéologique en Grèce et Asie Mineure. Paris, 1848; in progress.
- Göttingische gelehrte Anzeigen, herausgegeben von der königlichen Gesellschaft der Wissenschaften. Göttingen, 1824; in progress.
- Greek Inscriptions, the Collection of Ancient, in the British Museum. Edited by C. T. Newton. Part I, Attika, edited by E. L. Hicks. Oxford, 1874.
- Hermes, Zeitschrift für classische Philologie. Berlin, 1866; in progress.
- Jahresbericht über die Fortschritte der classischen Alterthumswissenschaft: herausgegeben von Conrad Bursian. Berlin, 1875; in progress.
- Journal of Hellenic Studies, published by the Council of the Society for the Promotion of Hellenic Studies. London, 1880; in progress.
- Leipziger Studien zur classischen Philologie, herausgegeben von G. Curtius, L. Lange, O. Ribbeck, H. Lipsius. Leipzig, 1878; in progress.
- Mélanges Greco-Romains de l'Académie Impériale des Sciences de St. Pétersbourg. St. Pétersbourg, 1855; in progress.
- Mémoires de l'Académie Impériale des Sciences de St. Pétersbourg. St. Pétersbourg, VII^e série, 1859; in progress.
- Mnemosynè, Bibliotheca Philologica Batava, collegerunt H. T. Karsten, &c. Nova Series. Lugduni Batavorum, 1873; in progress.
- Mittheilungen des deutschen archäologischen Institutes in Athen. Athen, 1876; in progress.
- Μουσείον καὶ Βιβλιοθήκη τῆς Εὐαγγελικῆς Σχολῆς. Σμύρνη, 1876; in progress.
- Neue Jahrbücher für Philologie und Pädagogik, herausgegeben von A. Fleckeisen. Leipzig, 1831; in progress.
- Nouvelle Revue Historique de Droit Français et Étranger: publié sous la direction de MM. Laboulaye, Dareste, &c. Paris, 1877; in progress.
- Numismatic Chronicle and Journal of the Numismatic Society. Edited by J. Evans, W. Vaux, and B. V. Head. London; 1st series, 1836-1860; 2nd series, 1861-1880; 3rd series, 1881; in progress.
- Πανδώρα: σύγγραμμα περιοδικόν . . . Συντακταί: Α. Ρ. Ραγκαβῆς, Κ. Παπαρρηγόπουλος, Ν. Δραγούμης. 'Εν 'Αθήναις, 1851; in progress.
- Φιλίστωρ: σύγγραμμα περιοδικόν φιλολογικόν καὶ παιδαγωγικόν, ἐκδιδόμενον ὑπὸ Σ. Κουμανούδου κ.τ.λ. 'Εν 'Αθήναις, 1861-1863.
- Φιλολογικὸς Σύλλογος. Τοῦ ἐν Κωνσταντινουπόλει Ἑλληνικοῦ Φιλολογικοῦ Συλλόγου τὰ περιωθέντα. 'Εν Κωνσταντινουπόλει, 1865; in progress.
- Philologus, Zeitschrift für das klassische Alterthum, herausgegeben von E. von Leutsch. Göttingen, 1846; in progress.
- Proceedings of the Royal Society of Antiquaries of London. London, 1851; in progress.
- Revue Archéologique. Paris, 1844-1859. Nouvelle Série, from 1860; in progress.
- Revue de Législation Ancienne et Moderne, Française et Étrangère, publiée sous la direction de MM. Laboulaye, &c. Paris, 1870-1873.
- Rheinisches Museum für Philologie. Neue Folge, Frankfurt am Main, 1871; in progress.
- Transactions of the Royal Society of Literature. Second Series. London, 1843; in progress.
- Waddington-Lebas*, Voyage archéologique en Grèce et Asie Mineure. Paris, 1848; in progress.

* The different portions of this work are quoted under the names of the separate authors, thus, Foucart-Lebas, Waddington-Lebas.

PART II.

CHAPTER I.

INSCRIPTIONS FROM MEGARA, ARGOLIS, LAKONIA, KYTHERA, ARKADIA.

CXXXVI.

Two fragments of white marble found at Megara. *a* is broken on three sides. On the left side it has been roughly tooled by a modern hand, probably to fit it as a jamb for a door or window. Height, 1 ft. 5 in.; width, 6 in. *b* is broken on all four sides, and has been similarly tooled at the sides. Height, 1 ft. 3¼ in.; width, 6½ in. *a* is probably from the upper part of the stone, of which the original size cannot be guessed. Brought from Greece by Percy Clinton, Viscount Strangford. C. I. 1052 *b*. p. 920.

a.

ΟΝΟΙΟΣ
 ΟΞΕΤΑΙΠΟΛΕΙ
 ΤΑΝΕΙΟΝΕΡΙΤ
 ΝΑΥΤΟΙΣΕΚΕΧΕΙ
 5 ΚΑΙΠΡΟΞΕΝΟΥΣ
 ΙΩΝΑΔΙΟΝΥΣΑΝ
 ΑΦΙΣΜΑΕΙΤΟΙΧ
 ΕΔΙΩΝΙΩΝ

 ΡΕΣΒΕΥΤΑΓΚΙ
 10 ΩΝΟΙΝΟΡΙΩΝΟΣ
 ΑΣΘΥΣΙΑΣΚΑΙ
 ΔΙΑΛΕΓΟΜΕΝΟΥ
 <ΕΣΘΑΙΤΑΝΕΚΕ
 ΟΣΚΑΙΑΝΑΝΕΩΣ
 15 ΛΕΚΑΙΤΑΝΧΩΡ/
 ΤΩΝΚΑΙΑΣΥΛΟΙ
 ΝΤΙΚΟΙΝ
 ΟΥΜΕΝ
 ΤΕΤΩ
 Τ

b.

Ι Ο Ν Υ Σ Ι Ο
 Σ Ε Ν Κ -
 Κ Ε Χ Ε Ι Ρ Α
 Ι Κ Ο Σ Ι Κ Α Ι Τ Ο Ι Σ
 5 Ρ Α Ι Ω Ν
 Ι Λ Ο Ι Ο Ν Τ Ε Σ Κ
 Σ Ο Ι Ν Ο Ρ Ι Ω Ν Α
 Ν Ο Ο Δ Η Μ Ο Ν Ρ
 Σ Τ Ε Ι Ρ Ο Υ Κ Α Ι Τ Ο
 10 Τ Α Ι Σ Ω Τ Ε Ι Ρ Α Ι
 Ο Υ Ν Κ Α Ι Τ Α Ν Ρ Ο
 Ο Σ Χ Ρ Η Σ Μ Ο Σ
 Ο Υ Σ Τ Ο Ι Σ Ε Ν Τ Ο Ι
 Α Ν Τ Ε Σ Υ Ν Γ Ε
 15 Α Τ Α Π Ρ Ο Γ Ε Γ Ρ
 Σ Ι Ν Α Υ Τ Α Σ Κ Α Ι Κ
 Ι Π Ε Ρ Ο Ι Ε Ι Μ Ε Ν
 Τ Ο Σ Φ Ι Λ Ι Ρ Ρ

a.

..... ονοιος
 ... ἔδ]οξε τῆ πόλει [ἐπαινέσαι τοὺς δεινάς ... καλέσαι δὲ αὐτοὺς καὶ ἐπὶ ξένια
 ... εἰς πρυ]τανεῖον? ἐπὶ τ[ὰν κοινὰν ἐστίαν?
 ... ν αὐτοῖς ἐκεχει[ρίαν
 5 καὶ προξένους
 .. Οἰνοπ]ίωνα, Διονυσῶν
 ... ψ]άφισμα εἰ τοῖ χ
 ... π?]εδίων τῶν?

 ... π]ρεσβευτῶν κ
 10 ... ων Οἰνοπίωνος

... τ]ὰς θυσίας καὶ
 ... διαλεγόμενον
 παρέ]χεσθαι τὰν ἐκε[χειρίαν .
 ... ος καὶ ἀνανεωσ
 15 ... δὲ καὶ τὰν χώρα[ν
 ... των καὶ ἀσυλο[ν
 ... ἀ]ντὶ κοιμ[ῶν ἀγαθῶν?
 ... ουμεν
 ... τετω
 20 ... τ

b.

...	Δ]ιονυσιο	10	... τῆ Σωτείρα
...	σευκτ . . . . .		... ουν καὶ τὰν πᾶλιν
...	μετε]κέχειρα . . . . .		... ος χρησμὸς
...	ικοσι καὶ τοῖς . . . . .		... οὺς τοῖς ἐν τοι
5	... ραιων . . . . .		... τ]άν τε συνγε[γραμμέναν? . . .
...	φ]ίλοι ὄντες κ	15	... κατ]ὰ τὰ προγεγρ[αμμένα
...	Οἰνοπίωνα . . . . .		... σιν αὐτὰς καὶ κ
...	'Ακα]νθόδημον? . . . . .		... πεποιειμέν[ος οἱ
...	στειρου καὶ το . . . . .		... τος Φιλιππ?

The subject of this inscription is not clear. We have in *a*, lines 2, 7, a decree of the city, then mention of a truce, *έκεχειρία* lines 4, 13, *πρόξενοι* line 5, *πρεσβευταί* line 9, sacrifices line 11. If the restoration of lines 2, 3, given above, is correct, the persons invited to the Prytaneion would probably be the *πρεσβευταί* of line 9.

In *b*, line 3, I have restored *μετε]κέχειρα* on the authority of the Olympian inscription 'Εφημερ. 'Αρχαιολ. No. 3487, line 1. See Dittenberger, in *Archäol. Zeitung*, 1877, p. 98, No. 65; *ibid.* 1878, p. 98, Nos. 161, 164, 165; 1879, p. 56, Nos. 240, 244. *μετεκέχειρον* is the interval between two Olympian *έκεχειρίαί*. The *έκεχειρία* in our inscription may

be the sacred truce at the Olympic festival. This would explain the *άσυλία*, which seems to be conferred on some territory, *a*, line 16.

b, line 12, an oracle, *χρησμὸς*, is referred to.

Böckh supposes the Oinopion, *b*, line 7, and *a*, line 6, to be the son of Dionysos who is connected with a Chian myth, but there is no reason why this should not be a proper name, as in C. I. 4121. This is the more probable as *Διονυσᾶν*, *a*, line 6, can only be the accusative of *Διονυσᾶς*.

The *τῆ Σωτείρα*, *b*, line 10, is very probably the Artemis Soteira worshipped at Megara. C. I. 1063; Pausan. i, § 40, 2; compare *ibid.* 44. 7.

CXXXVII.

On a bronze helmet discovered by Morritt, in 1795, in the bed of the Alpheios, near Olympia. Bequeathed to the Museum by Mr. R. P. Knight. C. I. 29, and i, p. 885; *Classical Journal*, i, p. 328; Walpole, *Travels*, p. 588, No. 53; Welcker, *Sylogé Epigr.* p. 172, No. 123.

For the uncials see Plate I, Fig. 1.

Τάργ[εῖ]οι ἀνέθεν τῷ Διφὶ τῶν Κορινθόθεν

This helmet, like that dedicated by Hiero at Olympia, C. I. No. 16, must have crowned a trophy which commemorated a victory gained by the Argives over the Corinthians.

Τάργεῖοι. Compare the dedication on a bronze shield recently found at Olympia, *Τάργεῖοι ἀνέθεν*, *Archäol. Zeit.* 1879, p. 149, No. 297, and the Olympian epigram, Pausan. v, § 25, 5.

ἀνέθεν. So in Pind. *Pyth.* iii, 65, *τίθεν* for *ἐτίθεσαν*, and other instances, see Ahrens, *De Dialect. Dor.* p. 317.

In this as in other Argive inscriptions we have the **Ϟ**, and the **D** for **Δ**. In this inscription from the use of two separate punches, the **P** and **D** appear like **Ϟ**. See Böckh *loc. cit.* On the Argive alphabet see Kirchhoff, *Studien*, 3rd ed., p. 84, pl. i, col. 14.

This inscription, like many archaic ones, is metrical,

and forms an irregular Iambic senarius as Böckh shews.

τῶν Κορινθόθεν. 'From the spoils of the Corinthians.'

According to Pausan. vi, § 19, 9, the Megarian Treasury at Olympia was erected to commemorate a victory over the Corinthians, in gaining which they were assisted by the Argives. Hence it has been conjectured that the inscription on the helmet refers to that same victory, and was dedicated long afterwards. But of this there is no evidence, nor do we know when the victory was gained by the Megarians. It is certain that their Treasury, the ruins of which have been recently identified (*Ausgrabung.* iv, pl. 34, p. 37), was erected some time after this event. Böckh places this inscription about Olymp. 60; Kirchhoff classes it about Olymp. 80. 4.

Fig 1.



ΤΑ Ψ Γ  Ο Ι Α Ν Ε Θ Ε Ν
 Τ Ο Ι Δ Ι Ε Ι Τ Ο  Ν
 Ο Ο Δ Ι Ν Θ Ο Θ Ε Ν

Fig 2.

Α Ν Ε Θ Ε Κ Ε
 Τ Ο Ι Ρ Ο Θ Ο Ι Δ Α
 Θ Ε Α Ρ Ε Σ
 Κ Ε Ο Γ Ε Ν Ε
 Ε Ο Ρ Ο Σ
 Δ Α Ι Ο Ν Ο
 Ε Α Κ Ο Α Ρ Ι Ο Α Ν Ο

Fig 3.

Α Ε Ρ Α Τ Ρ Α Τ • Ι Ρ Ρ Α Γ Ε Ι • Ι Ξ : Κ Α Ι Τ • Ι Ξ Ε Δ
 Ρ Ρ • Ι Ξ Ξ : V N I M A V I A Κ Ε Α Ε Κ Α Τ Ο Ν Ε Τ Ε Α :
 Ρ Ψ • Ι Δ Ε Κ Ι Τ • Ι : Α Ι Δ Ε Τ Ι Δ Ε • Ι : Α Ι Τ Ε Ε Ε Π • Σ Α Ι Τ Ε Ε
 Ρ Ρ • Ν : Σ V N Ε Α Ν Κ Α Γ Α Ν • Ι Σ : Τ Α Τ Α Τ Ε Ρ Ι Π Α
 Ρ Π • Γ Ε Μ • : Α Ι Δ Ε Μ Α Σ V N Ε Α Ν : Τ Α Γ Α Μ Τ • Ν Κ
 Ρ Ρ • Ψ Ρ • : Α Π • Τ Ι Ν • Ι Α Ν : Τ Ο Ι Δ Ι • Γ V N Π Ι • Ι : Τ • Ι Κ Α
 Δ Ρ Α Ε Μ Ε Ν • Ι : Μ Α Τ Ρ Ε Ι • Μ Ε Ν • Ν : Α Ι Δ Ε Τ Ι Ρ Τ Α Κ
 Ρ Α Θ Ε Α : Τ Α Ι Κ Α Δ Α Γ Α • Ι Τ • : Α Ι Τ Ε Ε Ε Τ Α Σ Α Ι Τ Ε Τ
 Ε Ν Ε Σ Τ Α : Α Ι Τ Ε Δ Α Ν • Σ : Ε Ν Τ Ε Π Ι Α Ρ • Ι Κ Ε Ν Ε V
 • Ι Τ • Τ • Ι Ν Τ Α Ν Τ Ε Κ Ρ Α Μ Ε Ν • Ι

CXXXVIII.

Round the felly of a bronze wheel with four spokes 4 inches in diameter. Purchased in 1880. Said to have been found near Argos.



Τῷ Φανάκῳ ἐμί. Εὐδ...σ ἀνέθηκε.

The Lexicons give *ἀνακος* as another form of *ἀναξ*, compare *φύλακος* for *φύλαξ*. The wheel is evidently an offering dedicated in gratitude for the winning of a chariot-race. The *Φάνακος* can hardly be any other Deity but Zeus himself, and if the wheel was found near Argos, as is believed, the Victory it

commemorates was probably gained in the Nemean Games. The name of the dedicator may be Eudamos or Eudamas. The form of the dedication is unusual. After *ἐμί* we must understand *δῶρον* or some such word.

CXXXIX.

On a stelè of white marble. Height, 1 ft. 10½ in.; breadth, 11½ in. Found in the ruins of the Temple of Poseidon on Cape Taenaros, Lakonia, near which is the chapel τῶν ἁγίων Ἀσωμάτων. Presented by Dr. S. F. Mullen, R.N., 1880.

For the uncials, see Plate I, Fig. 2.

Ἀνέθηκε | τῷ Ποθοιδᾶ[νι] | Θεάρης | Κλεογένῃ | Ἐφορος | Δαῖτοχος : ἐπάκο(ος) Ἀριολύων.

The sign Θ in $\Gamma\Theta\Theta\text{Ι}\Delta\text{Α}$ has the value of the rough breathing and is the equivalent of Σ . For other instances of the occurrence of this sign between two vowels in the Lakonian dialect, see Roehl in Mittheil. d. deut. Inst. in Athen, i, p. 230, p. 232; Dressel and Milchhöfer, *ibid.* ii, p. 319; Foucart-Lebas, Pt. II, § iv, Nos. 255 a, 255 b. In this inscription while the Ψ is still used for χ and the Θ retains its archaic form, this is not the case with the Σ . According to Kirchhoff, *Studien*, 3rd ed., p. 145, pl. ii; col. 7, this inscription would be later than Olymp. 76.

The purport of this inscription is similar to that of four others found on the same site. See Foucart-Lebas, Pt. II, § iv, Nos. 255 a, b, c; Kirchhoff, in *Hermes*, iii, p. 449, and *Studien*, 3rd ed., p. 145; Foucart in *Bullet. de Corr. Hellén.* iii, p. 97.

All these inscriptions record the consecration of slaves by their masters to Poseidon, by which act they became hierodules or servants of the God instead of serving a mortal. As these dedications did not involve enfranchisement by sale, as at Delphi and elsewhere, no surety, *βεβαιωτήρ*, was needed; but we find instead, in these Lakonian inscriptions, an *Ἐφορος* named, whom we may consider a functionary of the temple, not the well-known Spartan magistrate, see Foucart-Lebas, *loc. cit.* p. 134.

The *ἐπάκοος* here is a witness, see Hesych. s. v. In the other dedications from the same site there are two *ἐπάκοι*.

On the site of the temple of Poseidon on Taenaros, see Bursian in *Abhandl. d. bayer. Akad. Phil. Cl.* vii, pp. 773-95.

CXL.

Upper part of sepulchral stelè, in red marble, surmounted by a pediment with akroteria and a double volute scroll in the tympanon; the left side broken away. Height, 7½ in.; breadth, 7¼ in. Mykenæ. Inwood Collection.

ΧΑΙΡΕ

Χαῖρε

CXLI.

On a tablet of white marble, on which are sculptured in relief various articles of female toilet. Brought from Lakonia by George, fourth Earl of Aberdeen, and presented to the Museum by George, fifth Earl of Aberdeen. Height, 3 ft.; width, 2 ft. 9½ in. C. I. No. 1467. Guide to Græco-Roman Sculptures, Pt. ii, No. 11.

ΑΝΘΟΥΧΗ
ΔΑΜΑΙΝΕΤΟΥ
ΥΠΟΣΤΑΤΡΙΑ

Ἀνθούση Δαμαινέτου ὑποστάτρια.

This and the following inscription were found by Lord Aberdeen built into a ruined Byzantine church at Sklavokhori, formerly thought to be the site of Amyklæ. But Löschcke has shown by the evidence of an inscription (Mittheil. d. deutsch. Institut. in Athen, iii, pp. 164-71), that the town of Amyklæ was probably situated in the neighbouring village, Mahmud Bey, and its temple of Apollo on the height called *Ἁγία Κυριακή*. (See Bursian, Geogr. v. Gr. ii, p. 130; Leake, Travels in the Morea, i, p. 144.) We may therefore adopt Lord Aberdeen's suggestion

(Walpole's Memoirs, p. 456), that these marbles were originally dedicated in the temple of Dionysos at Bryseæ, which Leake (Travels in the Morea, i, p. 188) places at the neighbouring village Sinánbey. (See Bursian, ii, p. 131; Curtius, Peloponnesos, ii, p. 251.) The meaning of *ὑποστάτρια*, as Böckh points out, may be inferred from Hesychios, s. v. *στάτρια*, which he explains as *ἐμπλέκτρια*; compare Schol. Aristoph. Eccles. l. 737, *κομμώτρια* [*ἐμπλέκτρια*, ἡ κοσμοῦσα τὰς γυναικας. We may, therefore, translate here, 'an under-tirewoman.'

CXLII.

On a tablet of white marble, on which are sculptured in relief a number of articles of female toilet. Height, 2 ft. 4 in.; width, 3 ft. 6 in. Found with CXLI *ante*, at Sklavokhori, in Lakonia. C. I. 1466; Guide to Græco-Roman Sculptures, Pt. ii, No. 12.

ΑΓΗΤΑ ΑΝΤΙΠΑΤΡΟΥ
ΙΕΡΕΙΑ

Κλαυ. Ἀγήτα Ἀντιπάτρον ἱέρεια

Among the objects sculptured on this and the preceding tablet are shoes, a hair net, bottles for unguent, a mirror, combs; in the centre of the relief is sculptured a phialè, round which is the dedication. (See the description of the reliefs in the Guide, loc. cit.) It is to be presumed that the mundus muliebris dedicated by the priestess Claudia Ageta in this tablet, and the similar objects dedicated by Anthousa, had been used by these functionaries in their sacred ministration.

According to Pausanias, iii, § 20, 4, certain Mysteries

were celebrated in the temple of Dionysos at Bryseæ to which women only were admitted.

This worship of Dionysos at Bryseæ may be connected with the cult of Dionysos Brisaïos at Brisa in Lesbos. C. I. 2042; compare *ibid.* 3160, 3161, 3176, 3190; *Bullet. de Corresp. Hellén.* iv, p. 445. The Brisaïan Mystæ dedicate a bronze seal to Otacilia, wife of the Emperor Philip; see *Proceedings of Soc. Ant. Lond.* ii, p. 265. This seal is in the British Museum. (See *Guide to Bronze Room*, p. 46, No. 48.)

CXLIII.

On a slab of red marble. Height, 1 ft. 7½ in.; breadth, 11¼ in. Obtained by the late Colonel William M. Leake at Gytheion, in Lakonia, and presented by him in 1839.

5 ΕΠΑ
 ΕΙΓΡΑ
 ΑΦΟΝΤΟΥ
 10 ΝΙΘΙΝΑΝΚΑΙΑ
 ΙΟΝ ΙΟΠΟΝΤΑΣΑΓΟ
 ΑΛΑΠΙΟΥΥΠΟΥΡΓΟΣΔΑΜΙ
 ΝΙΟΣ
 15 ΛΕΟΣΛΑΚΕΔΑΙΜΟΝΙΟΣΙΑΤ. ΟΣΑ
 ΥΤΟΝΓΡΑΜΜΑΤΩΝΚΑΘΩΣΕΓΑΦΙ
 ΕΙΠΟΘΑΜΕΙΑΤΡΕΥΣΩΝΔΙΑΤΟΥΠΑ
 20 ΛΝΤΕΤΑΙΤΕΧΝΑΙΟΥΘΕΝΟΣΔΕΥΤΕΡΟΝΚΑ
 ΙΟΝΤΕΑΡΙΣΤΟΝΤΑΝΜΕΓΙΣΤΑΝΚΑΤΑΛΟΓΑΙ
 ΝΟΣΤΩΝΤΕΑΡΧΟΝΤΩΝΚΑΙΤΑΣΠΟΛΕΟΣΑ
 25 ΓΕΝΕΤΟΠΟΘΑΜΕΚΑΙΕΡΓΟΛΑΒΗΣΑΣΚΑ
 ΚΛΗΘΗΥΠΟΤΟΥΔΑΜΟΥΚΑΙΔΙΕΤΗΧΡΟΝΟΝΑ
 ΛΕΝΟΣΠΑΡΑΜΕΕΝΤΕΤΑΙΤΕΧΝΑΙΤΑΔΙΚΑΙ
 ΕΤΟΙΣΧΡΕΙΑΝΕΧΟΥΣΙΝΣΡΟΥΔΑΣΚΑΙΦΙΛΟ
 30 ΘΕΝΕΛΛΕΙΠΩΝΕΙΣΤΟΠΑΣΙΝΙΣΟΣΕΙΝΑΙΚΑ
 ΠΛΟΥΣΙΟΙΣΚΑΙΔΟΥΛΟΙΣΚΑΙΕΛΕΥΘΕΡΟΙΣ
 ΝΑΣΤΡΟΦΑΙΔΕΚΑΙΠΑΡΕΠΙΔΑΜΙΑΙΑΙΠΕΠΟΙ
 ΚΟΦΟΝΑ. . ΣΑΥΤΟΝΔΙΑΤΕΤΗΡΗΚΕΑΞΙΟΣΓΙΝΟ
 ΤΕΧΝΑΣΑΣΜΕΤΑΧΕΙΡΙΖΕΤΑΙΚΑΙΤΑΣΙΔΙΑΣ
 35 ΑΙΤΑΣΑΜΕΤΕΡΑΣΠΟΛΕΟΣΚΑΙΑΝΕΝΚΛΗΤΟΝ
 ΙΑΣΙΝΔΙΑΤΕΤΗΡΗΚΕΝΕΛΕΥΘΕΡΙΟΝΠΡΟ
 ΝΙΔΙΚΑΙΑΝΤΑΝΑΠΑΝΤΗΣΙΝΠΟΙΟΥΜΕΝΟ
 ΑΛΛΕΙΑΝΔΡΙΣΩΦΡΟΝΙΚΑΙΠΕΠΑΙΔΕΥΜ
 40 ΠΙΒΙΑΔΑΔΕΛΑΦΡΙΩΙΘΕΩΡΩΝΤΑΝΠ
 ΜΕΝΑΝΕΝΤΑΙΣΕΙΣΦΟΡΑΙΣΕΠΑΝΓ
 ΛΩΙΔΩΡΕΑΝΙΑΤΡΕΥΣΕΙΝΠΑΡΑΜΕΤ
 45 ΑΥΤΟΝΥΠΕΡΜΕΤΡΩΝΑΜΕΤΟΙΣΔΙΚ
 ΚΑΛΟΚΑΓΑΘΙΑΣΚΑΙΤΑΣΕΙΣΤΑΝ
 ΜΩΝΕΥΝΟΙΑΣΤΕΚΑΙΦΙΛΟΣΤΟ
 ΤΑΝΑΠΟΔΕΙΞΙΝΔΙΑΠΑΝΤΩΝΠΟΙΟ
 50 ΜΟΣΑΠΕΥΧΑΡΙΣΤΩΝΕΝΠΑΣΙΝΤΟΙΣ
 ΝΟΙΣΔΑΜΙΑΔΑΙΚΑΤΕΙΛΗΦΩΣΕΥΝΟ
 ΑΡΧΟΝΤΑΤΑΙΠΟΛΕΙΑΜΩΝΚΑΙΔΙΑΠ
 ΝΟΣΠΑΡΑΙΤΙΟΝΓΙΝΟΜΕΝΟΝΕΝΤΕΤ
 ΕΝΠΑΝΤΙΤΩΙΒΙΩΙΠΡΟΞΕΝΟΝΑ
 55 ΙΚΕΚΑΙΕΥΕΡΓΕΤΑΝΤΑΣΠΟΛΕΟΣΑ
 ΡΧΕΤΩΑΥΤΩΙΓΑΣΤΕΚΑΙΟΙΚΙΑΣΕΝ
 ΤΑΑΛΛΑΦΙΛΑΝΘΡΩΠΑΚΑΙΤΙΜΙΑΠ
 ΤΟΙΣΑΛΛΟΙΣΠΡΟΞΕΝΟΙΣΚΑΙΕΥΕΡΓΕΤΑ
 ΣΥΠΑΡΧΕΙΤΑΝΔΕΠΡΟΞΕΝΙΑΝΤΑ
 60 ΙΕΠΙΣΤΡΑΤΑΓΟΥΒΙΑΔΑΑΝΑΓΡΑΨΑΝ
 ΑΛΑΝΛΙΘΙΝΑΝΑΝΑΘΕΝΤΩΝΕΙΣΤΟΝΕ
 ΤΟΝΤΑΣΑΓΟΡΑΣΤΟΠΟΝΟΠΩΣΠΑΣΙΝ
 ΕΔΑΜΙΑΔΑΚΑΛΟΚΑΓΑΘΙΑΣΚΑΙΕΥ
 ΛΕΩΣΑΜΩΝΕΙΣΤΟΥΣΕΥΕΡΓΕΤΑΣ
 65 ΙΑ ΕΙΔΕΜΗΑΝΑΘΗΣΟΝΤΙΟΙΕΦΟΡΟΙ
 ΩΣΓΕΓΡΑΠΤΑΙΥΠΟΔΙΚΟΙΕΣΤΩΣΑΙ
 ΚΑΙΔΑΛΛΩΙΤΩΙΘΕΛΟΝΤΙΓΟΤΙΔΡΑΧΜΑΣΔΙ
 ΙΡΕΤΟΥΣΚΑΙΜΗΣΤΩΠΡΟΒΟΛΙΜΟΣ

. πα
 οί δὲ ἔφοροι οἱ ἐπὶ στραταγοῦ τοῦ δεῖνος] ειγρα
 ἀναγραφάντων ἀντίγραφον τοῦ-
 5 του τοῦ ψαφίσματος εἰς στάλαν] λιθίναν καὶ ἀ-
 ναθέντων εἰς τὸν ἐπιφανέστα]τον τόπον τῆς ἀγο-
 ρᾶς, ἀ δὲ ἐπιγραφή ἄδε ἔστω, Ἀσ]κλαπιοῦ ὑπουργὸς Δαμι-
 ᾶδας λεὸς Λακεδαιμό]νιος.
 Ἐπειδὴ Δαμιᾶδας] λεὸς Λακεδαιμόνιος ἰατ[ρ]ῶς ἀ-
 10 ποσταλέντων πρὸς? α]ὐτὸν γραμμάτων, καθὼς ἐψάφι-
 σται] εἰ ποθ' ἀμὲ ἰατρεύσω, διὰ τοῦ πα-
 ρεισχῆσθαι αὐτὸν] ἔν τε τῇ τέχνῃ οὐθενὸς δεῦτερον κα-
 τὰ δόξαν δαμόσι]όν? τε ἄριστον, τὴν μεγίσταν καταλογά]ν
 15 προσποιούμε]νος τῶν τε ἀρχόντων καὶ τῆς πόλεος ἀ-
 μῶν δαμόσιος ἐ]γένετο ποθ' ἀμὲ, καὶ ἐργολαβήσας κα[ι-
 ρίως ἐπε]κλήθη ὑπὸ τοῦ δάμου καὶ διετῆ χρόνον ἀ-
 ναστρεφόμε]νος παρ' ἀμὲ ἔν τε τῇ τέχνῃ τὰ δίκαι-
 α παρείσχη]κε τοῖς χρεῖαν ἔχουσιν, σπουδᾶς καὶ φιλο-
 στοργίας οὐ]θὲν ἑλλείπων εἰς τὸ πᾶσιν ἴσος εἶναι κα[ι
 20 πένησι καὶ] πλουσίοις καὶ δούλοις καὶ ἐλευθέροις
 καὶ ξένοις, ἀ]ναστροφῇ δὲ καὶ παρεπιδαμῖᾳ ἧ πεποί-
 ηται ἀκα]κόφ(ρ)ονα [ἀ]ς αὐτὸν διατετήρηκε, ἄξιος γινόμε-
 νος τῆς τε] τέχνης ἃς μεταχειρίζεται καὶ τῆς ἰδίας
 πατρίδος κ]αὶ τῆς ἀμετέρας πόλεος καὶ ἀνένκλητον
 25 αὐτὸν ἐν π]ᾶσιν διατετήρηκεν, ἐλευθέριον πρὸ]ς
 ἅπαντας κ]αὶ δίκαιαν τὴν ἀπάντησιν ποιούμενο]ς,
 καθὼς ἐπιβ]ᾶλλει ἀνδρὶ σῶφρονι καὶ πεπαιδευμέν]ω,
 ἐ]πὶ Βιάδα δὲ Λαφρίω θεωρῶν τὴν π[όλιν
 ἐξαπορου]μέναν ἐν ταῖς εἰσφοραῖς ἐπανγ[εῖλατο
 30 τῷ δά]μω δωρεὰν ἰατρεύσειν παρ' ἀμετ[έραν
 πόλιν] αὐτὸν, ὑπερμετρῶν ἀμὲ τοῖς δικ[αιώ-
 μασιν]? καλοκάγαθίας καὶ τῆς εἰς τὴν [πόλιν
 ἀ]μῶν εὐνοίας τε καὶ φιλοστο[ργίας
 μεγίσ]ταν ἀπόδειξιν διὰ πάντων ποιούμενος,
 35 δι' ὧν ὁ δά]μος ἀπευχαριστῶν ἐν πᾶσιν τοῖς
 κοι]νοῖς? Δαμιᾶδα, κατειληφὸς εὖνο]ν αὐτὸν
 ὑπ]άρχοντα τῇ πόλει ἀμῶν καὶ διὰ π[αντὸς
 ἀγαθοῦ τι]νος παραίτιον γινόμενον ἔν τε τ[αῖς συμφο-
 ραῖς καὶ] ἐν παντὶ τῷ βίω, πρόξενον α]ὐτὸν
 40 πεποίη]κε καὶ εὐεργέταν τῆς πόλεος ἀ]μῶν καὶ
 ὑπα]ρχέτω αὐτῷ γὰρ τε καὶ οἰκίας ἐν]κτησις
 καὶ] τὰ ἄλλα φιλάνθρωπα καὶ τίμια π[άντα ὅσα
 καὶ] τοῖς ἄλλοις προξένοις καὶ εὐεργέτα]ις τῆς πό-
 λεο]ς ὑπάρχει, τὴν δὲ προξενίαν τα[ύταν οἱ ἔφορ-
 45 οἱ οἱ] ἐπὶ στραταγοῦ Βιάδα ἀναγράψαν]τες εἰς
 στά]λαν λιθίναν ἀναθέντων εἰς τὸν ἐ[πιφανέσ-
 τα]τον τῆς ἀγορᾶς τόπον ὅπως πᾶσιν [φανερὸν ἦ
 τοῦ τ]ε Δαμιᾶδα καλοκάγαθίας καὶ εὐ[νοίας τῆς
 πό]λεως ἀμῶν εἰς τοὺς εὐεργέτας [ὑπόμνα-
 50 μ]α· εἰ δὲ μὴ ἀναθήσονται οἱ ἔφοροι [ταῦτα κα-
 θὼς γέγραπται, ὑπόδικοι ἔστωσαν] καὶ τῷ δάμω
 καὶ ἄλλω τῷ θέλοντι ποτὶ δραχμὰς δι[ακοσίας?
 πρὸς ἀ]ίρετοὺς καὶ μὴ ἔστω προβόλιμος.

This is a decree conferring the *proxenia* on Da-
 miadas, a Lacedæmonian, for his services as a
 physician to the city of Gytheion. The upper part
 of the marble evidently contained a previous decree
 of which only a few concluding words, lines 1-8,
 remain. The date of the lower decree is fixed
 approximately by the mention (line 28) of the Stra-
 tegos Biadas. This name occurs among the epony-
 mous Strategi of the league of Lakonian cities,
 called Eleuthero-Lakones, who are mentioned in

an inscription from Gytheion published by Sauppe,
 Götting. Gelehrte Anzeigen, 1865, Nachricht, p. 461,
 and afterwards by Foucart in Lebas, Pt. ii, § 4,
 No. 242 a. The date of this inscription is thought
 to be about B.C. 86, and the Strategi whom it
 mentions, including Biadas, are assigned by Foucart
 to some period between B.C. 100 and 86. (See
 Lebas, *ibid.* pp. 111, 112.)

The number of letters in each line of our in-
 scription varies from 38 to 44. For the first 24 lines

the right side of the marble is perfect, therefore the restoration must be entirely supplied on the left side.

Line 9. ἀ[ποσταλέντων πρὸς αὐτὸν γραμμάτων. If this restoration is correct, Damiadas was invited to be the public physician of Gytheion by letters from the demos.

Line 13. τὰν μεγίσταν καταλογά[ν]. The meaning of this word here may be inferred from the following sentence in a Senatusconsultum, C. I. 5879, lines 8-10, ὅπως ὑπὲρ τῶν καλῶς πεπραγμένων ὑπ' αὐτῶν [καὶ ἀνδρα]γαθημάτων εἰς τὰ δημόσια πράγματα τὰ ἡμέτερα καταλογῆ αὐτῶν γένηται. 'That their good deeds and public services may be taken into account.' If we suppose καταλογάν to be used here in the same sense, the verb to be supplied in the following line would be προσποιούμε[νος], or some such equivalent.

Line 15. Here and in line 13 I have supplied δαμόσιος because it is the official title of a physician serving a city under a contract, as was the case here.

καὶ ἐργολαβήσας. Compare Xenoph. Memor. iv, § 2, 5, τοῖς βουλομένοις παρὰ τῆς πόλεως ἰατρικὸν ἔργον λαβεῖν.

Line 21. πεποι[ηται . . .] κοφονα . . . s αὐτὸν διατετήρηκε. These letters are perfectly clear. I have restored ἀκα]κόφ(ρ)ονα [ἀξ]s, supposing the lapidary to have omitted the ρ. The context seems to require some such adjective before αὐτόν.

Line 27. καθὼς ἐπιβ]άλλει, 'as becomes.' Compare the Kretan inscription in Bullet. de Corr. Hellén. iv, p. 354, line 16.

Line 28. Λαφρίφ. The name of this month occurs in an inscription from Erineos in Doris (Curtius, Anecd. Delph. No. 28). K. F. Hermann in his Monatskunde, p. 67, supposes it to be an Ætolian month corresponding with the Delphic Θεοξένιος (August), but its occurrence in this inscription proves it to have been one of the Lakonian months, of which eleven were previously known. It seems connected with Λαφρία as an epithet of Artemis in Kalydon (Pausan. iv, § 31, 6; vii, § 18, 6), and in Kephallenia (Anton. Liberal. c. xl). We also find an Apollo Λάφριος in Strabo, x, p. 459. In the inscription from Kalymna, No. ccxcix, *post*, we have the month 'Ελάφριος, and at Elis K. F. Hermann, Monatskunde, gives 'Ελάφιος. See Pausanias, v, § 13, 5, and vi, § 20, 1. This was a month in the

spring probably corresponding to the 'Ελαφηβολίων of the Attic Calendar. Heuzey, in Rev. Archéol. xxxi, p. 260, places a month 'Αφριος third in order after December in a calendar of Thessalian months arranged on the evidence of inscriptions. This is evidently the same month, and the Abbé Duchesne, by whom, according to Foucart, the inscriptions at Larissa and Krannon on which it occurred were transcribed, may have failed to read the initial Λ.

θεωρῶν τὰν π[όλιν ἐξαπορου]μέναν ἐν ταῖς εἰσφοραῖς. In the decree already referred to (Lebas, 242 a) it is stated that in the year when Biadas was Strategos two Roman citizens of Gytheion through their personal influence persuaded the Roman Commissioners, Publius Autronius and Lucius Marcilius, to remit the levy of men and other imposts with which they had taxed the city. The εἰσφοραί mentioned line 29 must refer to such imposts.

Line 52. τφ θέλοντι. Here letters have been cut out and replaced by others: δραχμὰς δι[ακοσίας]?

Line 53. πρὸς α]ίρετοῦς, sc. δικαστάς. Before a special jury, chosen *ad hoc*.

προβόλιμος. It is to be presumed that γραφή or ἀμέρα must be understood here, as the inscription ends with this word. The προβολή in Athenian law was an indictment before the ekklesia, which in some cases preceded a judicial trial (see Meier, Attisch. Process, p. 272). In this case the decree provides that the jurisdiction should be summary, and that no such previous formality should be required. At Athens, when public functionaries were prosecuted for maladministration, it was necessary to open the proceedings either with an eisangelia or a probolè (see Meier, *ibid.* p. 574). In the case of the ephori of Gytheion this preliminary step was dispensed with. Decrees honouring physicians for their public services are not uncommon. See C. I. 1897, 4315 n; C. I. A. ii, pt. i, p. 424, No. 256 b, and *ibid.* Nos. 186, 187; Weil in Mittheil. d. deutsch. Inst. i, p. 238; Perrot, Explor. Archéol. de la Galatie, i, p. 48, No. 27; see his remarks on public physicians and compare Rangabè, ii, p. 35. The Duc de Luynes' bronze tablet from Dali in Cyprus is now read as a decree in favour of the physician Onasilos and his kinsmen for public services. See Ahrens in the Philologus, xxxv, p. 28.

CXLIV.

Lower part of a slab of white marble. Height, 10½ in.; breadth, 1 ft. 10½ in. Lakonia. Inwood Collection.

ΙC I
 ΡΑΛΕΙΦΘΕΝΤΑΗΝΚΑ
 ΛΟΤΕΙΜΩCΔΟΝΤΑΤΟΝΑΙ
 ΤΟΝΓ'ΑCΙΝΔΙΟΛΟΥΕΤΟ
 5 ΗΒΟΥΛΗΤΟΝΕΥΕΡΓΕΤΗΝ

.....
 πα]ραλειφθέντα ἦν κα.....
 φι]λοτείμως δόντα τὸν αἰ.....
 ...τον πᾶσιν δι' ἄλλου ἔτο[υς
 ἢ βουλή τὸν εὐεργέτην.

Fragment probably from a dedication in honour of some public benefactor.

CXLV.

On a stelè of white marble, both sides perfect, but broken at top and bottom. Height, $8\frac{1}{2}$ in.; breadth, $9\frac{1}{2}$ in. Lakonia. Inwood Collection.

ΑΙ
ΕΧΕΦΥΛΟΣ
ΔΟΡΚΟΣ
ΦΙΛΙΣΤΙΔΑΣ
5 ΓΟΡΓΙΠΠΑ
ΦΙΛΕΤΙΣ
ΣΙΜΙΔΑΣ

αι

Ἐχέφυλος

Δόρκος

Φιλιστίδας

5 *Γοργίππα*

Φιλετίς

Σιμίδας

Ἐχέφυλος occurs, C. I. 1706. For *Ἐκέφυλος* in a Lakonian inscription, see Foucart-Lebas, Pt. ii, § 4, No. 255 a.

CXLVI.

On a slab of white marble. Height, 10 in.; breadth, 1 ft. $2\frac{3}{4}$ in. From Asomatos or Liternes in Maina. C. I. 1498; Rouqueville, ed. 1820, v, p. 170, No. 10. Inwood Collection.

ΠΕΝΤΕΚΑΙΕΞΗ
ΚΟΝΤΑΕΤΩΝΜΕ
ΓΑΧΗΜΑΚΑΛΥΠΤΕΙ
ΕΥΤΥΧΟΝΟΙΚΟΝΟ
5 ΜΟΝΤΠΟΛΛΗΝΦΙΛΙ
ΗΝΠΟΡΙΣΑΝΤΑ

Πέντε καὶ ἐξήκοντα ἐτῶν μέγα σῆμα καλύπτει

Εὐτυχον οἰκονόμον πολλὴν φιλίην πορίσαντα.

Böckh thinks that the office of *οἰκονόμος* here is not a public one, though there were public *οἰκονόμοι* at Sparta and elsewhere. Compare C. I. 2088.

CXLVII.

From heading of a stelè of red marble. Height, $6\frac{1}{2}$ in.; breadth, 7 in. Lakonia. Inwood Collection.

ΕΚΚΛΗΙΑ
ΦΟΣΛΑΡ
ΓΝΟ

CXLVIII.

On a sepulchral stelè of marble in colour like palombino. Height, $10\frac{5}{8}$ in.; breadth, $7\frac{3}{4}$ in. Lakonia. Inwood Collection.

ΜΕΛΑΝΘΙΟΣ
ΙΩΠΥΡΙΩΝ

Μελάνθιος Ζωπυρίων

There have been no more letters on the stone.

CXLIX.

On a slab of white marble, much stained by London smoke; the edge is broken on both sides, but the inscription does not seem to have lost any letters. Height, $8\frac{3}{8}$ in.; breadth, $6\frac{1}{2}$ in. Lakonia. Inwood Collection.

ΚΥΡΑΠΤΑ
ΝΤΩΘΥΓ
ΑΤΗΡΜΑ
ΡΩΝΙΟ

5 Υ

Κυραπαντὸ θυγάτηρ Μαρωνίου

This inscription is evidently sepulchral. On the right of the Υ in line 5 a candlestick with eight branches is incised. This candlestick shews that this is a Jewish monument. See C. I. 9903, 9923.

CL.

Fragment of the top of a stelè in red Lakonian marble, surmounted by a pediment. Rather more than half the right side of the stelè is wanting. The letters are large as if from a heading. Height, $6\frac{3}{8}$ in.; breadth, $4\frac{5}{8}$ in. Lakonia. Inwood Collection.

ΔΕΙΝ

Δειν

CLI.

On a votive tablet of white marble, on which in very low relief are three female figures moving to the left in single file towards an altar or cippus. In their right hands they each hold out a wreath. The hindermost figure being smaller in scale must be an attendant. The letters are much worn. The name of the dedicator was on the left side of the tablet, now wanting. Height, $10\frac{1}{2}$ in.; breadth, $11\frac{1}{2}$ in. Lakonia. Inwood Collection.

..... ΓΚΑΙΕΥΧΑΝ

τοῦ δεινός] κατ' εὐχάν

CLII.

On a fragment of a stelè of white marble, right side and top preserved. Width, $7\frac{3}{8}$ in. by $2\frac{3}{8}$ in. by $1\frac{1}{8}$ in. Lakonia. Inwood Collection.

ΔΟΤΟΦΙΛΛ
ΥΦΑΝΕΙΒΕΡ
ΓΛΗΛΛΑ
ΑΣΑΡΓΥΡΙ

5 ΪΤΑΝΤΙ

..... δοτο φιλω.....
..... Θε]υφάνει? Βερ.....
..... λη ἀνά?.....
..... ἀργυρίω.....
..... ταντι.....

CLIII.

On a slab of red Lakonian marble, broken on all sides except the left, the edge of which is perfect from line 9 to line 17. Height, 8 $\frac{3}{8}$ in.; breadth 10 in. From the Akropolis, Kythera. Inwood Collection.

Ω
 ΑΠΡΟΦΑΣΙ
 ΦΑΙΝΟΜΕΝΟΣΤΑΣΙ
 ΘΩΙΔΙΑΛΑΜΨΕΩΣΟΙ
 5 ΑΠΟΛΙΞΕΥΧΑΡΙΣΤΟΣΟΥ
 ΑΤΟΥΞΑΞΙΟΥΣΤΑΙΞΚΑΘΗΚ
 ΘΧΘΑΙΤΑΙΠΟΛΕΙΑΜΩΝΕΠΑΙΝ
 ΙΑΔΑΒΕΙΤΥΛΗΕΠΙΤΑΙΕΥΝΟΙΑΙΑ
 ΙΟΛΙΝΑΜΩΝΚΑΙΕΙΞΤΟΥΞΕΝΤΥ,
 10 ΤΩΝΠΟΛΙΤΑΝΕΙΝΑΙΔΕΑΥΤΟΝΚΑΙ
 ΠΟΛΕΟΞΑΜΩΝΚΑΙΕΥΕΡΓΕΤΑΝΑ
 ΓΟΝΟΥΞΕΙΝΑΙΔΕΑΥΤΩΙΓΑΞΚΑΙΟΙ
 ΞΙΝΚΑΙΑΤΕΛΕΙΑΝΚΑΙΑΞΥΛΙΑΝΚ
 ΚΑΙΕΙΡΑΝΑΞΚΑΙΤΑΛΟΙΠΑΤΙΜΙΑΟΞ
 15 ΛΟΙΞΠΡΟΞΕΝΟΙΞΚΑΙΕΥΕΡ ΤΑΙΣΤ
 ΜΩΝΥΠΑΡΧΓΙ
 ΨΑΝ Ι

. ω [χρείας
 παρεχόμενος] ἀπροφασί[στως ἐν παντὶ καιρῷ
 ἄξιος] φαινόμενος τῆς ὑ[παρχούσας ἐν
 Ζακύν]θῳ(?) διαλάμψεως, ὅ[πως οὖν φαίνεται
 5 ἡ πόλις εὐχάριστος οὐ[σα καὶ τιμῶ-
 σ]α τοὺς ἀξίους ταῖς καθηκ[ούσαις τιμαῖς, δε-
 δ]όχθαι τῇ πόλει ἀμῶν ἐπαι[έσαι τὸν δεῖνα τοῦ
 Β]ιάδα Βειτυλῆ ἐπὶ τῇ εὐνοίᾳ ἃ[ν ἔχων διατελεῖ εἰς τὰν
 πόλιν ἀμῶν καὶ εἰς τοὺς ἐντυ[γχανόντας
 10 τῶν πολιτῶν, εἶναι δὲ αὐτὸν καὶ [πρόξενον τῆς
 πόλεος ἀμῶν καὶ εὐεργέταν, α[ὐτὸν καὶ ἐκ-
 γόνους, εἶναι δὲ αὐτῷ γὰρ καὶ οἰκίας ἐγκτη-
 σιν καὶ ἀτέλειαν καὶ ἀσυλίαν κ[αὶ πολέμου
 καὶ εἰράνας καὶ τὰ λοιπὰ τίμια ὅσ]α καὶ τοῖς ἄλ-
 15 λοις προξένοις καὶ εὐεργ[έ]ταις τ[ῆς πόλεος ἀ-
 μῶν ὑπάρχει [. ἀναγρα-
 ψάν]τω τόδε τὸ ψάφισμα εἰς στάλαν κ.τ.λ.

For a fragment of a similar decree from Kythera, also on red marble, see *Ἀθήναιον*, iv, p. 464, No. 22.

This is a fragment of a decree conferring the *proxenia* on some one, son of Biadas, for services to a city, which, it is to be presumed, was Kythera.

Line 8. The name Biadas as strategos occurs in an inscription of later date, No. CXLIII, *ante*, from Gytheion.

Βειτυλῆ. *Οἴτυλος*, or, as Ptolemy writes it, *Βίτυλα*, was a city of the Eleuthero-Lakones. In C. I. 1323, we have ἡ πόλις ἢ Βαιτυλέων.

CLIV.

On a small fragment of a thin slab of white marble. Height, 2 $\frac{3}{8}$ in.; breadth, 2 $\frac{1}{4}$ in. Kythera. Bequeathed by Sir Walter Trevelyan, Bart., in 1879.

ΡΗ
 ΑΣΗΜ
 ΚΕ

.

 ἀνέθη]κε

CLV.

Engraved on the base of a very small term, which is surmounted by a female head, ornamented over the forehead with a sphenonè. The hair, gathered into a knot behind, falls in long tresses on each side of the neck. Height, 12¼ in.; breadth, 3⅝ in. This term was found by Colonel Leake at Pikerni, a small village near Mount Alesion in Arkadia (see his Travels in the Morea, i, p. 111), and was presented by him to the Museum in 1839. Published, C. I. 1518, from a defective copy, and by Foucart-Lebas. No. 352 c.

ΧΕΙΩΝΙΣ
ΛΑΜΑ
ΤΡΙ

Χείωνις
Δάματρι

Foucart reads *Χρῳνίς* after Leake, but on the stone the **E** is clear. *Χίωνις* occurs as a man's name, C. I. 199, and there was an early artist of that name, Pausan. x, § 13, 4. We know from Pausanias (viii, § 10, 2) that on Mount Alesion was a grove sacred to Demeter. It is therefore extremely probable, as Leake suggests, that this votive term was brought

from the site of this grove to the neighbouring village of Pikerni. In the temenos of Demeter at Knidos I found a similar term surmounted by a rude head representing Persephonè, and with a dedication to that goddess on the base. (See my Hist. Disc. i, pl. lviii, fig. i and ii, pt. 2, p. 384.)

CLVI.

On a slab of white marble broken on all sides. The right side is nearly complete. Height, 2 ft. 7 in.; width at bottom, 1 ft. 10 in. This inscription was formerly in the wall of the church at Paleo Episcopi, the site of Tegea, where it was copied by some traveller as early as 1747. (See Corsini, Nott. Gr. Diss. iv, p. 68.) It was afterwards removed to Zante, where it was copied more correctly by Brøndsted; see Ussing, Graeske og Latinske Indskriften i Kjöbenhavn, Copenhagen, 1854, p. 26; C. I. 1513, 1514; Leake, Travels in Morea, i, p. 89; iii, pl. No. 1; Foucart-Lebas, Pt. ii, No. 338 b.

	<i>a.</i>	<i>b.</i>	<i>c.</i>	
			ΙΕΡΗ ΣΩΚΡΕΤΗ	
	..... -		ΙΠΡΟΘΟΙΤΑΙΡΟΛΙΤΑΙ	
		Σ	ΠΕΡΙΛΛΟΣΣΙΜΩ	
		ΙΔΑΥ	ΔΕΞΙΑΣΜΝΑΣΙΣΤΡΑΤΩ	
			ΔΑΜΟΣΤΡΑΤΟΣΑΡΙΣΤΟΔΑ	5
5		ΦΙΛΩΝΟΣ		
		ΟΣ	ΕΠΑΘΑΝΑΙΑΝΡΟΛΙΤΑΙ	
		-ΩΤΕΛΕΟΣ	ΑΡΙΣΤΟΡΑΜΩΝΑΝΤΙΦΛΕΟΥ	
		ΙΗΘΝΙΚΕΟΣ	ΑΓΑΘΟΚΛΗΣΕΡΙΤΕΛΕΟΣ	
		ΤΑΙΡΟΛΙΤΑΙ		
10		ΙΛΑΣΡΥΘΑΓΓΕΛΑ	ΚΡΑΡΙΩΤΑΙΡΟΛΙΤΑΙ	
		ΕΝΟΦΑΝΤΟΣΑΡΙΣΤΙΩΝΟΣ	ΛΙΣΩΝΜΙΚΙΩΝΟΣ	10
		ΝΙΚΙΑΣΝΙΚΟΔΑΜΩ	ΑΓΑΣΕΑΣΑΡΙΣΤΟΦΑΝΕΟΣ	
		ΙΣΟΔΑΜΟΣΘΕΙΣΙΑΥ	ΓΟΡΓΙΡΡΟΣΓΟΡΓΙΟΣ	
		ΚΑΛΛΙΑΣΑΡΙΣΤΩΝΟΣ	ΙΕΡΩΝΙΡΡΩΝΟΣ	
15		ΕΤΟΙΚΟΙ	ΤΕΛΕΣΤΑΣΡΑΧΩ	
		ΔΑΜΑΤΡΙΟΣΑΡΟΛΛΩΝΙΔΑΥ	ΘΑΛΙΟΣΕΡΓΟΝΙΚΩ	15
		ΠΙΣΤΟΚΛΗΣΦΙΛΛΙΑΥ	ΜΕΤΟΙΚΟΙ	
		ΣΩΣΙΚΛΗΣΜΟΣΧΩ	ΘΕΟΔΩΡΟΣΠΡΑΞΙΔΑΜΩ	
		ΟΝΑΣΙΜΟΣΚΑΛΛΙΑΥ	ΛΑΜΙΧΟΣΥΠΕΡΑΝΘΕΟΣ	
20		ΛΕΟΣΧΑΡΜ'ΩΝΞΕΝΩΝΟΣ	ΑΡΟΛΛΩΝΙΑΤΑΙΓ	
		ΑΓΕΜΑΧΟΣΑΓΙΑΥ	ΘΡΑΣΕΑΣΦΙΛΩΝΟΣ	20
		ΑΡΟΛΛΩΝΙΑΤΑΙΡΟΛΙΤΑΙ	ΠΑΤΡΟΚΛΕΙΔΑΣΞΕΝΟΦΑΝΕΟΣ	
		ΣΙΜΙΔΑΣΘΕΣΙΩΝΟΣ	ΞΕΝΟΤΙΜΟΣΕΥΜΗΛΙΑΥ	
	ΑΥ	ΙΜΠΕΔΟΚΛΗΣΘΕΟΤΙΜΩ	ΤΙΜΟΚΛΗΣΤΙΜΟΚΡΕΟΣ	
25	ΑΙΚΩ	ΙΠΡΙΧΟΣΑΛΕΞΙΑΔΑΥ	ΜΙΚΙΩΝΓΟΡΓΩ	
		ΔΑΜΑΙΝΕΤΩΣ ΕΥΡΥΤΙΜΩ	ΠΑΝΤΙΑΔΑΣΦΙΛΟΚΛΕΟΣ	25
		ΜΕΤΟΙΚΟΙ	ΔΑΜΟΚΛΗΣΑΡΟΛΛΩΝΙΑΔΥ	
			ΜΕΤΟΙΚΟΙ	

	<i>a.</i>	<i>b.</i>	<i>c.</i>	
		ΑΡΙΣΤΟΒΙΟΣΕΥΓΡΑΚΤΑΥ ΔΑΜΟΚΛΗΣ		
			ΙΕΡΗΣΦΙΛΟΔΑΜΟΣ	
	Ι	ΙΠΡΟΘΟΙΤΑΙΠΟΛΙ.ΑΙ	ΕΠΑΘΑΝΑΙΑΝΠΟΛΙΤ/	30
30	ΑΧΩ	ΘΕΟΚΛΕΙΔΑΣΘΕΟ. . ΕΟΣ	ΔΑΜΕΑΣΦΥΤΙΩ	
		ΜΕΓΑΛΙΑΣΜΕΓΑΛΙΑΥ	ΦΙΛΩΝΑΡΙΣΤΟΤΕΛΕΟ	
		ΕΥΡΥΚΡΕΤΗΣΡΟΛΕΑΥ	ΚΑΛΛΙΣΤΡΑΤΟΣΙΠΑ	
	. . ΑΣΥΜΗΔΕΟΣ		ΜΕΤΟΙΚΟΙ	
		ΙΕΡΗΣΔΑΜΟΣΤΡΑΤΟΣ	ΟΛΥΝΓΙΟΔΩΡΟΣΟΛ	35
35		ΚΡΑΡΙΩΤΑΙΠΟΛΙΤΑΙ	ΔΕΞΙΚΡΑΤΗΣΔΕΞ	
	ΗΣΙΑΥ	ΑΛΚΙΣΘΕΝΗΣΛΥΣΙΣΤΡΑΤΩ	ΑΡΙΣΤΕΙΔΑΣΔΙΩΝΟ	
	ΔΑΜΟΦΑΝΤΩ	ΕΡΑΙΝΕΤΟΣΓΟΡΓΙΠΡΙΔΑΥ		
	ΕΙΝΙΑΥ	ΔΑΜΑΙΝΕΤΟΣΑΓΑΘΙΑΥ		
	ΣΤΑΤΩ		ΚΡΑΡΙΩΤΑΙΠΟΛΙΤ	
40	ΚΛΕΙΟΣ	ΜΕΤΟΙΚΟΙ	ΚΛΕΑΣΘΡΑΣΕΑ	
	ΕΟΣ	ΑΡΙΣΤΩΝΑΡΙΣΤΩΝΟΣ	ΔΥΟΚΛΗΣΕΠΑΛΚΕ	40
	ΘΚΛ.ΟΣ	ΣΕΥΘΑΣΣ	ΝΙΚΑΣΙΑΣΛΑΚΡΙ	
	ΜΝΑΣΤΑΥ		ΔΑΜΑΙΝΕΤΟΣΔΕΙ	
	ΙΠΡΟΘΟΙΤΑΙΠΟΛΙΤΑΙ		ΝΕΟΚΛΗΣΘΕΟΧΑΡ	
45	ΓΩΝΕΣ	ΑΠΟΛΛΩΝΙΑΤΑΙΠΟΛΙΤΑΙ	ΝΙΚΙΑΣΑΛΚΙΣΘΕΝΙ	
	ΕΤΩ	ΔΕΞΙΑΣΣΩΤΕΛΕΟΣ		
	ΚΟΛΑΥ		ΚΑΛΛΙΠΑΤΑΣΙΕΡΟ	45
	ΓΡΙΑ		ΚΑΡΑΝΙΟΣΑΙΣΧΡΟ	
	ΛΩΝΙΔΑΥ			
50	ΛΙΑΥ		ΜΕΤΟΙΚΟΙ	
	ΑΛΛΙΝΒΡΟΤ			
	ΠΡΟΣΘΕΝΕΟΣ	ΙΠΡΟΘΟΙΤ. ΠΟΛΙΤΑΙ	ΦΙΛΙΣΤΙΔΑΣΕΥΦΡ/	
	ΣΟΣΑΛΚΙΑΥ	ΑΡΙΣΤΑΙΟΣΤΙΜΟΣΤΡΑΤΩ	ΣΩΣΙΚΡΑΤΗΣΚΑΛΛΙ	
55	ΛΙΤΑΙ	ΕΥΔΟΞΟΣΚΛΕΑΙΝΕΤΟ	ΙΕΡΗΣΤΙΜΟΚΡΕΤΗ	50
	ΝΥ	ΝΙΚΑΣΙΠΡΟΣΑΣΦΑ/	ΚΡΑΡΙΟ ΟΛΙΤΑ	
		ΕΠΑΘΑΝΑΙΑΝΠ. . . . ΑΙ	ΤΟΕ ΙΑΥ	
		ΤΑΡΧΟ. ΔΙΟΥΦΑΝΤΩ	ΑΥ	
		Τ ΤΑΤΑΥ		

('Εν ἀγ[ω]σι τοῖς Ὀλυμπιακοῖς τῷ μεγίστῳ καὶ κεραυνοβόλῳ Διὶ ἀνατεθειμένοις ἐκομίσαντο τοῦ[ς] στεφάνους)

	<i>a.</i>	<i>b.</i>	<i>c.</i>	
		['Ιέρης]	'Ιέρη[ς] Σωκρέτη[ς]	
		[ἐπ' Ἀθαναίαν πολῖται]	'Ιπποβοῖται πολῖται	
		. . . . σ	Πέριλλος Σίμα[ς]	
		. . . . . ἰδαν	Δεξίας Μνασιστράτω	
			Δαμόστρατος Ἀριστοδά[μω]	5
5		. . . . . Φίλωνος		
		. . . . . ος	ἐπ' Ἀθαναίαν πολῖται	
		. . . . . Σ]ωτέλεος	'Αριστοπάμων Ἀντιφλέου	
		. . . . . Κ]ληονίκεος	'Αγαθοκλῆς Ἐπιτέλεος	
		Κραριῶ]ται πολῖται		
10		. . . . . λλας Πυθαγγελλ[ίαν	Κραριῶται πολῖται	
		Ξ]ενόφαντος Ἀριστίωνος	Λίσων Μικίωνος	10
		Νικίας Νικοδάμω	'Αγασέας Ἀριστοφάνεος	
		'Ισόδαμος Θερσίαν ?	Γόργιππος Γόργιος	
		Καλλίας Ἀρίστωνος	'Ιέρων Ἴππωνος	
15		Μ]έτοικοι	Τελέστας Πάχω	
		Δαμάτριος Ἀπολλωνίδαυ	Θάλιος Ἐργονίκω	15
		Πιστοκλῆς Φιλλίαν	Μέτοικοι	
		Σωσικλῆς Μόσχω	Θεόδωρος Πραξιδάμω	
		'Ονάσιμος Καλλίαν	Λάμιχος Ὑπεράνθεος	
20	. . . . . λεος	Χαρμίαν Ξένωνος	'Απολλωνιάται π[ο]λίται	
		'Αγέμαχος Ἀγίαν	Θρασέας Φίλωνος	20
		'Απολλωνιάται πολῖται	Πατροκλείδας Ξενοφάνεος	
		Σιμίδης Θεό[τ]ωνος	Ξενότιμος Εὐμηλίδαν	
			Τιμοκλῆς Τιμόκρεος	

	αυ	'Ιμπεδοκλῆς Θεοτίμω	Μικίων Γόργω	
25	δ(?)ικω	'Ιππικὸς 'Αλεξιάδω	Παντιάδας Φιλοκλέος	25
		Δαμαίνετος Εὐρυτίμω	Δαμοκλῆς 'Απολλωνίδα	
		Μέτοικοι	Μέτοικοι	
		'Αριστόβιος Εὐπράκτω	Δαμοκλῆς	
.....		'Ιπποθοῖται πολῖται	'Ιέρης Φιλόδαμος	
30	..... αχω	Θεοκλείδας Θεο[κλ]έος	'Επ' 'Αθαναίαν πολῖται	30
		Μεγαλίας Μεγαλίω	Δαμέας Φυτίω	
		Εὐρυκρέτης Πολέω	Φίλων 'Αριστοτέλε[ς]	
	Θρ]ασυμήδεος	'Ιέρης Δαμόστρατος	Καλλίστρατος 'Ιπ[ά]σω	
		Κραριῶται πολῖται	Μέτοικοι	
35	'Ηγ]ησίαν?	'Αλκισθένης Λυσιστράτω	'Ολυμπιόδωρος 'Ολ[υ]νπιοδώρω	35
	Δαμοφάντω	'Επαίνετος Γοργιππίδω	Δεξικράτης Δεξ[ικ]ράτεος	
	'Αμ]εινίαν?	Δαμαίνετος 'Αγαθίω	'Αριστείδας Δίωνο[ς]	
	..... στατω		Κραριῶται πολῖται	
			Κλέας Θρασέα[υ]	
40	..... κλειος?	Μέτοικοι	Δυοκλῆς 'Επάλκε[ος]	40
	..... εος	'Αρίστων Αρίστωνος	Νικασίας Λακρίτ[ω]	
	..... οκλ[έ]ος	Σεύθας Σ[εύ]θω	Δαμαίνετος Δει...	
	Θεο]μνάσταν		Νεοκλῆς Θεοχάρ[εος]	
	'Ιπποθοῖται πολῖται		Νικίας 'Αλκισθένε[ος]	
45	..... γωνες	'Απολλωνιᾶται πολῖται	Καλλιπάτας 'Ιερο.....	45
	..... ετω	Δεξίας Σωτέλεος	Καράνιος Αἴσχωρ[ω]νος	
	..... κολαυ		Μέτοικοι	
	..... ρια		Φιλιστίδας Εὐφρα	
	'Απολ]λωνίδα		Σωσικράτης Καλλι[α]ν	
50	λιαν		'Ιέρης Τιμοκρέτη[ς]	50
	Κ]αλλινβροτ		Κραριῶ[ται π]ολῖται	
		'Ιπποθοῖτ[α]ι πολῖται	Σθέ[.....]ιαν	
	'Ι]πποσθένεος	'Αρισταῖος Τιμοστράτω	..... αυ	
	..... σος	'Αλκίω Εὔδοξος Κλεαινέτω		
55	πο]λίται			
	.....	Νικάσιππος 'Ασφαλ[ί]ω		
		'Επ' 'Αθαναίαν π[ολίτ]αι		
		'Ιππ]αρχο[ς] Διοφάντω		
		..... τ... τατω		

The dialect in this inscription exhibits that mixture which, according to Strabo, prevailed in Arkadia (see Bergk, *De Titulo Arcadico*, 1860; G. Curtius, in *Götting. Gelehrte Anzeigen*, 1862, p. 489; Gelbke, *De Dialecto Arcadica*, in G. Curtius, *Studien*, ii, pp. 1-43). Thus all through this inscription the genitive of masculine nouns of the first declension terminates in *αυ* instead of *αω*. This termination of the genitive occurs also in the Cyprian dialect, see Deecke and Siegismund, in G. Curtius, *Studien*, vii, p. 246, and p. 263. We trace the same change in the Bœotian forms *Σαυκράτειος*, *Σαύμειλος*, C. I. 1588, 1575, for *Σωκράτειος*, *Σώμηλος*.

Line 50, col. *c*, *Τιμοκρέτης*, line 32, col. *δ*, *Εὐρυκρέτης*, for *Τιμοκράτης*, *Εὐρυκράτης*; Ahrens, *De Dialect. Æol.* p. 233; Gelbke, *De Dialecto Arcad.* in G. Curtius, *Studien*, ii, p. 12. But this change was not constant, as we find here *Δεξικράτης*, line 36, col. *c*, *Σωσικράτης*, line 49, col. *c*.

Line 7, col. *c*, *'Αριστοπάμων*; *πάμων* means possessor. Compare *έστιοπάμων*, Pollux, x, 20; *Πολυπάμων*, Il. iv, 433; *'Εοπάμων*, C. I. 2121; *έχεπάμων*, in the Lokrian inscription, Cauer, No. 91, l. 16; *έμπασις* and *πεπάσθαι* are from the same root. See Cobet, in *Mnemosyne*, 1875, p. 216.

Foucart has republished this inscription from Brøndsted's transcript without being aware that the original is in the British Museum. The stone when copied by Brøndsted had the heading now wanting, and which is therefore printed in brackets. This heading shews that the inscription contained a list of victors who had gained crowns in certain Olympic contests dedicated to Zeus Megistos and Keraunobolos. These were doubtless games celebrated at Tegea, and called Olympia after the fashion prevalent in the Roman period. (See the list of such local Olympia in Krause, *Olympia*, pp. 203 fol.) It may be assumed that the crowns were dedicated to the local Zeus. The list of names comprises several years, which are severally distinguished by the name of the eponymous magistrate, *ιέρης*, prefixed to the list. The victors are arranged under their respective tribes, and further classed as citizens or metoiks. We learn from this inscription that the tribes at Tegea were four in number, viz. Krariotæ, Apolloniata, Hippothoitæ, and *έπ' 'Αθαναίαν*. The names of the same tribes as given by Pausanias, viii, 53, § 3, are *Κλαρεῶτις*, probably a more modern form of *Κραριῶται*, *'Ιπποθοῖτις*, *'Απολλωνιᾶτις*, and *'Αθανεᾶτις*, which Foucart corrects *'Αθαναιᾶτις*. Bursian, *Geo-*

graphie v. Griechenland, ii. p. 218, supposes that each of the four tribes derived its name from the principal temple in the quarter which it occupied. Thus the tribe Athanaiatis would be near the great temple of Athenè Alea (Pausan. viii, 45, § 4), the Krariotæ would be on the height dedicated to Zeus Klarios or Krarios, the Apolloniataæ would be near the temple of Apollo Agyieus (Pausan. ibid. 53, § 3). The Hippothoitæ probably took their name from the ancient Arkadian king, Hippothoos.

In the three columns of the inscription the tribes recur, but not in the same order. In line 35 of col. *δ*, the Krariotæ come first. In col. *ε*, line 2, the first place is given to the Hippothoitæ. Foucart supposes that each tribe in turn occupies the first place, passing next year to the fourth place. We should thus obtain the following rotation:—

1. 'Επ' Ἀθαναίαν, Κραριῶται, Ἀπολλωνιάται, Ἰπποθοῖται.
2. Κραριῶται, Ἀπολλωνιάται, Ἰπποθοῖται, ἐπ' Ἀθαναίαν.
3. Ἀπολλωνιάται, Ἰπποθοῖται, ἐπ' Ἀθαναίαν, Κραριῶται.
4. Ἰπποθοῖται, ἐπ' Ἀθαναίαν, Κραριῶται, Ἀπολλωνιάται.

This rule holds good when applied to columns *δ*

and *ε*, if we suppose the tribe ἐπ' Ἀθαναίαν to have headed the list in *δ*. The second year in this column when Damostratos was priest begins with the Krariotæ and ends with the ἐπ' Ἀθαναίαν. Between this year and that of Sokrates, which heads col. *ε*, Foucart supposes a whole year to be wanting in which the Apolloniataæ were the first tribe. In the year of Philodamos, col. *ε*, line 30, ἐπ' Ἀθαναίαν returns to the first place, but only two tribes are entered; it is therefore to be presumed that no citizen or metoik of the other two tribes gained a prize in the contest. At the date of this inscription the metoiks seem to have been distributed among the four tribes and allowed to contend in the Olympic games of Tegea. At Athens the metoiks were excluded from the tribes and demes, as was probably the case in most Greek cities.

A fragment of a similar list found at Paleo-Episkopi is published by Milchhöfer in the Mittheilungen d. deutsch. Inst. in Athen, iii, p. 142. Compare the fragment, Foucart-Lebas, Inscriptions Grecques, &c. Pt. II, § 6, No. 338 *ε*.

CLVII.

On an oblong bronze plate found at Olympia, whence it was brought by Sir William Gell in 1813. Length, 7½ in.; width, 4 in. Bequeathed by Mr. R. P. Knight. C. I. 11; Röse, Inscript. Græcæ, p. 29, and p. 354; Franz, Elem. Epigraph. Græcæ, p. 63, No. 24, and p. 378; Ahrens, De Dialect. Æol. p. 225, fol. Cauer, p. 135, No. 115.

For the uncials, see Plate I, fig. 3.

'Α Φράτρα τοῖρ Φαλείοις καὶ τοῖς Ἡρ|φαίοις· συνμαχία κ' ἔα ἐκατὸν Φέτα· | ἄρχοι δέ κα τοῖ αἰ δέ τι δέοι, αἶτε
 Φέπος αἶτε Φ|άργον, συνέαν κ' ἀλάλοισ τὰ τ' ἄλ καὶ πὰρ πολέμω· αἰ δὲ μὰ συνέαν, τάλαντόν κ' ἄργύρω ἀποτίνοιαν
 τῷ Δι' Ὀλυμπίῳ τοῖ κα|δαλήμενοι λατρεῖόμενον αἰ δὲ τῖρ τὰ γ|ράφεα ταῖ καδαλείτο, αἶτε Φέτας αἶτε τ|λεστοῖ
 αἶτε δᾶμος, ΕΝΤ ἐπιάρῳ κ' ἐνέχ|οιτο τῷ νταῦτ' ἐγραμένῳ.

This inscription is similar in form to three recently found at Olympia (Archäol. Zeitung, 1877, p. 197, pl. xvi; 1880, p. 66, No. 362; and ibid. p. 117, No. 363). All these documents are called *Φράτραι*. In all three occur the rhotakismos, the digamma, and certain other peculiarities of dialect; they are engraved on oblong bronze plates, the perforations in which shew that such plates were attached by nails to the walls of a temple, probably that of Zeus. The inscriptions (Archäol. Zeitung, 1877, pp. 48, 49, pl. iv, fig. 2; ibid. 1879, pp. 47, 48, Nos. 223, 224, p. 160, No. 308), all of which are on bronze plates, are probably fragments of rhetraæ. In line 1 we find both τοῖρ and τοῖς, and line 7, τῖρ for τῖς. So in the Olympian rhetra already referred to, Archäol. Zeitung, 1877, p. 197, we have, line 1, τοῖρ, but line 6, τῖς. This rhotakismos prevailed much more generally in Elis at a later period. (See the Olympian decree of *proxenia* published by Kirchhoff, Archäol. Zeit., 1876, pp. 183 sqq.) We find instances of it in the Doric

of Lakonia in late times. (See Cauer, p. 6; Ahrens, de Dial. Dor., pp. 71 sqq.) Böckh and Franz hold that in accordance with the general usage in the Æolic dialect none of the words beginning with a vowel in this inscription have the aspirate. This rule, though disputed by Ahrens (De Dialect. Æol. p. 226 and p. 280), is adopted by Kirchhoff.

The purport of our inscription is a treaty of alliance, *συνμαχία*, for a hundred years between the Eleans and the people of Heræa in Arkadia.

Line 1. ἄ Φράτρα. Compare Φρηξίς in Alcæus. (Ahrens, De Dial. Æol., p. 30 and p. 35.)

ρήτρα, according to Hesychios s. v., originally meant 'treaty' or 'convention,' but was afterwards used in the sense of a law, i. e. something agreed on by a community. Hence the laws of Lykurgos were called *ρήτραι*. See the passages quoted by Böckh. Here and in the Olympian rhetra already referred to the article ἄ prefixed to Φράτρα is to be taken as the equivalent of the later ἄδε ἄ.

Φαλείους. Ahrens read this *Φαληΐους*.

Ἡρφαοίους. Böckh considers this an Æolic form for *Ἡραεΐους*. Hermann preferred *Ἡρφαοίους*, in which he is followed by Ahrens, who compares *Γελῶοι* from *Γέλα*.

Line 2. *συνμαχία κ' ἕα*. Here the optative *ἕα* for *εἴη* preceded by the enclitic *κα* has the force of an imperative.

Line 3. *ἄρχοι δέ κα τοῖ*. Böckh considers *τοῖ* here as the equivalent of *τοδί*; so infra, line 8, *τὰ γράφεια ταῖ* for *ταδί*; so we find *τουτοῖ* for *τοῦτο*. The sentence written in a fuller form would be *ἄρχοι δέ κα (τῶ χρόνω τῆς συμμαχίας τὸ Φέτος) τοῖ*. Compare the Orchomenian convention, No. CLVIII, *prost*, line 40, *ἄρχι τῶ χρόνω ὁ ἐνιαυτὸς ὁ μετὰ Θύναρχον*, and Thucyd. iv, 118, *ἄρχειν τήνδε τὴν ἡμέραν, τετράδα ἐπὶ δέκα*, and *ibid.* v, 19.

αἱ δέ τι δέοι, αἴτε Φέπος αἴτε Φάργον, συνέαν κ' ἀλάλοισ, τὰ τ' ἄλ καὶ πᾶρ πολέμω. 'If there be any need of word or deed, let them combine together in all other matters and about war.' Here by an unusual apokopè we have *ἄλ* for *ἄλλα*.

πᾶρ for *περί*, as in the Olympian inscriptions, Archäol. Zeitung, 1879, p. 48, No. 224, and p. 158, No. 306, and elsewhere in Æolic inscriptions; compare *τὰν Ἀθάναν τὰν πᾶρ Ἡδαλίων* in a Cyprian inscription, Schrader in G. Curtius, Studien, x, p. 269.

συνέαν for *συνείεν*, so below, *ἀποτίνοϊαν* for *ἀποτίνοϊεν*.

The formula *αἱ δέ τι δέοι* may be compared with the clause in the treaty, Thucyd. v. 79, *αἱ δέ ποι στρατιᾶς δέη κοινᾶς*.

Line 5. *αἱ δὲ μὰ συνέαν, τάλαντὸν κ' ἀργύρω ἀποτίνοϊαν τῷ Δι' Ὀλυμπίῳ τοῖ καταδῆμενοι λατρεΐώμενον*, 'and if they fail (so) to combine, those who violate the treaty must pay (in atonement) a talent of silver to be dedicated to the Olympian Zeus.' Here Böckh reads *τῷ καταδῆμένῳ*, 'to the injured Zeus,' in which he is followed by Franz. But, as *καταδέοιτο* occurs immediately afterwards (line 8) in a deponent sense, it seems very improbable that it should be used as a passive here, the more so as *δηλέομαι*, according to the Lexicons, is always employed as a deponent except in the perfect. The last line of the Olympian inscription (Archäol. Zeit. 1879, p. 160, No. 308) may be part of a similar clause.

καταδῆμενος here stands for *καταδῆμένος* (compare *καττά* for *κατὰ τὰ* and other examples of this syncope, Ahrens, De Dialect. Æol. p. 150), and is the present participle. For other instances of *ημενος* as the termination of this participle, see Merzdorf, Sprachwörtl. Abhandl. pp. 32, sq.; Schrader, Quæstiones Dialectologicæ in G. Curtius, Studien, x, p. 269.

The form *Δί* for *Δι'* occurs in other Olympian inscriptions, see Archäol. Zeit. 1876, p. 227, and *ibid.* 1877, p. 49. We find it also both in Doric and Ionic, see *Bullet. d. Corresp. Hellénique*, iii, p. 132.

It seems probable, as Böckh supposes, that the talent of silver here named was of uncoined metal. In the fragment of an Olympian rhetra (Archäol. Zeit. 1877, p. 49, No. 56), the fine is in drachmæ. In the rhetra (Archäol. Zeit. 1880, p. 66, No. 362), the fine is ten minæ.

λατρεΐώμενον. This can only mean 'consecrated to the service of the God,' and such an interpretation is borne out by the general sense of worship contained in the words *λατρεύω*, *λάτρευμα*. Böckh and Franz write *λατρεΐόμενον*, regarding it as an Æolic form of *λατρευόμενον*. Ahrens, p. 229, prefers to write *λατρηΐώμενον* here, and on the same principle *Φαληΐους* (line 1) rather than *Φαλείους*. On a bronze plate recently found at Olympia we have the remains of a similar form ending *τῷ*] *Ζι' Ὀλυμπίῳ λατρ. . . .* See Archäol. Zeit. 1879, p. 160, No. 308, and *ibid.* 1880, p. 69.

Lines 7, 8. *αἱ δέ τι τὰ γράφεια ταῖ καταδέοιτο, αἴτε Φέτας, αἴτε τελεστὰ, αἴτε δᾶμος, ἜΝΤ ἐπιάρῳ κ' ἐνέχοιτο τῷ 'νταῦτ' ἐγγραμένῳ*. 'But, if any, whether private citizen, magistrate or deme, injure these letters, let him be bound in the penalty here enjoined.' Böckh reads here *ἐντί=ἐστί*, connecting it with the preceding clause, because he objects to such a crasis as *ἐν τ' ἐπιάρῳ* for *ἐν τῷ ἐπιάρῳ*. Ahrens reads *ἐν τῇ 'πιάρῳ* for *ἐν τῷ ἐπιάρῳ* and *τῷ 'νταῦτ'* for *τῷ ἐνταῦθα*, not noticing the change of gender in the second crasis. Another alternative is to consider *τ'* as the enclitic *τε*, though such a conjunction seems superfluous here. *ἐπιάρων* may, as Böckh conjectures, be an Æolic form of *ἐφίερος*, but this word rests only on the authority of a passage in Pollux, vi, 76, where it occurs in a list of names of different sorts of bread. In the MSS. of Pollux this word is written *ἐφίερισ*.

For the use of *ἐνέχοιτο* here compare the formula *αἱ ζ[ε] τις τὸν αἰτιαθέντα ζικαίων ἰμάσκοι, ἐν ταῖ ζεκαμναῖαι κ' ἐνέχο[ι]το, αἱ Φειζὼς ἰμάσκοι* in a recently discovered Olympian rhetra (Archäol. Zeit. 1880, p. 67, No. 362). See in the fragment of another rhetra (*ibid.* 1879, p. 49, No. 224, lines 19, 20) the remains of a similar formula, *αἱ δέ τις] τὸ γράφος τα[ῖ] καταδέοιτο]. . . ἐνέχοιτο τῷ[ι]*. Compare also the phrase *ἐν τῇ 'πάρῃ ἔχεσθαι κ.τ.λ.* in the Teian Diræ. C. I. 3044.

τὰ γράφεια ταῖ. The word *γράφος* occurs in two fragments of inscriptions recently found at Olympia (Archäol. Zeit. 1879, pp. 47, 48, Nos. 223, 224). *ταῖ*, as has already been noticed, is a local form for *ταδί*.

ἔτης. The ancient word for a fellow-townsmen. See Hesych. s. v. *ἔται*. Here, and Æschyl. Suppl., line 250, and also in the treaty between the Argives and Lakedæmonians (Thucyd. v, 79), it means 'a private citizen.'

τελεστὰ, for *τελεστής*, 'a magistrate.' Compare *ἱππότα, νεφεληγερέτα*, in Homer. *ναῦτα*, in a Doric inscription, C. I. 1930 F, p. 988, may be another instance, but this is doubtful. See Schrader, Quæstiones Dialectologicæ in G. Curtius, Studien, x, p. 268; Brugman, *ibid.* ix, p. 259; and Hinrichs, De Homer. Eloc. Vestig. Æol. p. 94. In the Olympian rhetra (Archäol. Zeit. 1880, p. 66, No. 362) we find *ὄρ μέγιστον τέλος ἔχοι*. In Thucyd. v, 47, the magistrates of Elis are designated as *οἱ τὰ τέλη ἔχοντες*.

δᾶμος. This doubtless refers to the townships into which both Olympia and Heræa were anciently divided.

In the Olympian rhetra already referred to

(Archäol. Zeit. 1877, p. 197) the last words, *αὶ μετ[δ]άμοι δοκέοι*, are interpreted by Kirchhoff *αὶ μετὰ δάμοι δοκέοι*, 'if it shall be decreed in an assembly of the community.'

ἔγραμένφ for *γεγραμμένφ*. Böckh compares *ἐγνωκός*, *ἐγλυμμένος*, *ἐκτῆσθαι*. See also *ἠγγραμμέναν* in the Hierapytna inscription, Cauer, p. 53, No. 45, line 4.

The Heræans appear to have remained a community of nine villages up to the time of the battle of Leuktra, when the city of Heræa was founded by Kleombrotos, king of Sparta. As early as Olymp. 65, they could boast of the honour of an Olympic victory gained by Damaratos; Pausan. v, 8, § 3; vi, 10, § 2.

The date of our inscription is placed by Kirchhoff (Studien, 3rd ed. p. 152) about the 70th Olympiad (B.C. 499-496), a date accepted by Fränkel in Archäol. Zeit. 1877, p. 49, for this and another inscribed bronze tablet recently found at Olympia. Böckh and Franz assigned our inscription to the period between Olymp. 40 and 60, B.C. 620-540,

when the power of Elis having increased, the Heræans may have thought it politic to court their alliance. See also Clemm, Kritische Beiträge, in G. Curtius, Studien, ix, p. 441, and Bergk, Griech. Liter. Geschichte, i, p. 60, note 28.

New light has been thrown on the question of the date of this and the other Olympian rhetrae by one recently discovered, which is published by Kirchhoff, Archäol. Zeit. 1880, No. 362. He argues, *ibid.* p. 68, that in this rhetra the Hellenodikes is referred to as if he were alone in his office, not one of a board. If this inference is correct, it would follow that the rhetra in question could not be later than Olymp. 50, B.C. 580, after which date, according to Pausanias, the number of Hellenodikæ was increased first to two and then to nine.

Some of the letters in our rhetra seem less archaic in form than the corresponding letters in the rhetra which mentions the Hellenodikes, and it may therefore be a little later in date, but hardly as late as the 70th Olympiad, to which Kirchhoff assigns it, if we are to accept his date for the other rhetra.

CHAPTER II.

INSCRIPTIONS FROM BŒOTIA, THESSALY, CORCYRA, MACEDONIA.

CLVIII.

On a stèle of white marble, broken at the foot. Height, 3 ft.; breadth, 1 ft. 1½ in. From the Elgin Collection. C. I. 1569; Franz, Elem. Epigr. Gr. p. 192, No. 74; Cauer, Delectus, p. 129, No. 107. Orchomenos.

ΟΥΝΑΡΧΩΑΡΧΟΝΤΟΣΜΕΙΝΟΣΘ
 ΛΟΥΘΙΩΑΓΧΙΑΡΟΣΕΥΜΕΙΛΩΤΑΜΙ
 ΑΣΕΥΒΩΛΥΑΡΧΕΔΑΜΩΦΩΚΕΙΙΧΡΕ
 ΟΣΑΠΕΔΩΚΑΑΠΟΤΑΣΣΟΥΓΓΡΑΦΟ
 5 ΠΕΔΑΤΩΝΠΟΛΕΜΑΡΧΩΝΚΗΤΩΝ
 ΚΑΤΟΡΤΑΩΝΑΝΕΛΟΜΕΝΟΣΤΑΣ
 ΣΟΥΓΓΡΑΦΩΣΤΑΣΚΙΜΕΝΑΣΠΑΡΕΥ
 ΦΡΟΝΑΚΗΦΙΔΙΑΝΚΗΡΑΖΙΚΛΕΙΝ
 ΚΗΤΙΜΟΜΕΙΛΟΝΦΩΚΕΙΑΣΚΗΔΑΜΟ
 10 ΤΕΛΕΙΝΛΥΣΙΔΑΜΩΚΗΔΙΩΝΥΣΙΟΝ
 ΚΑΦΙΣΟΔΩΡΩΧΗΡΩΝΕΙΑΚΑΤΤΟΥΑ
 ΦΙΣΜΑΤΩΔΑΜΩ ΜΨΥΓΕΡΔΙΙΙ
 ΟΥΝΑΡΧΩΑΡΧΟΝΤΟΣΜΕΙΝΟΣΑΛΑ.
 ΚΟΜΕΝΙΩΦΑΡΝΩΝΠΟΛΥΚΛΕΙΟΣ
 15 ΤΑΜΙΑΣΑΠΕΔΩΚΕΕΥΒΩΛΥΑΡΧΕ
 ΔΑΜΩΦΩΚΕΙΑΠΟΤΑΣΣΟΥΓΓΡΑ
 ΦΩΤΟΚΑΤΑΛΥΡΟΝΚΑΤΤΟΥΑΦΙΣΜΑ
 ΤΩΔΑΜΩΑΝΕΛΟΜΕΝΟΣΤΑΣΣΟΥΓ
 ΓΡΑΦΩΣΤΑΣΚΙΜΕΝΑΣΠΑΡΣΩΦΙ
 20 ΛΟΝΚΗΕΥΦΡΟΝΑΦΩΚΕΙΑΣΚΗΡΑΡ
 ΔΙΩΝΥΣΙΟΝΚΑΦΙΣΟΔΩΡΩΧΗΡΩΝΕΙ
 ΑΚΗΛΥΣΙΔΑΜΟΝΔΑΜΟΤΕΛΙΟΣΠΕ
 ΔΑΤΩΝΠΟΛΕΜΑΡΧΩΝΚΗΤΩΝΚΑΤΟ
 ΡΤΑΩΝΨΓΗ Η Η ΓΕ ΔΔΙΙΙΟΗ
 25 ΑΡΧΟΝΤΟΣΕΝΕΡΧΟΜΕΝΥΟΥΝΑΡΧΩΜΕΙ
 ΝΟΣΑΛΑΛΚΟΜΕΝΙΩΕΝΔΕΦΕΛΑΤΙΗΜΕ
 ΝΟΙΤΑΘΑΡΧΕΛΛΩΜΕΙΝΟΣΠΡΑΤΩΜΟ
 ΛΟΓΑΕΥΒΩΛΥΦΕΛΑΤΙΗΥΚΗΤΗΡΟΛΙΕΡ
 ΧΟΜΕΝΙΩΝΕΠΙΔΕΙΚΕΚΟΜΙΣΤΗΕΥΒΩ
 30 ΛΟΣΠΑΡΤΑΣΡΟΛΙΟΣΤΟΔΑΝΕΙΟΝΑΡΑΝ
 ΚΑΤΤΑΣΟΜΟΛΟΓΙΑΣΤΑΣΤΕΘΕΙΣΑΣΟΥ
 ΝΑΡΧΩΑΡΧΟΝΤΟΣΜΕΙΝΟΣΘΕΙΛΟΥΘΙΩ
 ΚΗΟΥΤΟΦΕΙΛΕΤΗΑΥΤΥΕΤΙΟΥΘΕΝΠΑΡΤΑΝ
 ΡΟΛΙΝΑΛΛΑΡΕΧΙΡΑΝΤΑΠΕΡΙΡΑΝΤΟΣ
 35 ΚΗΑΡΟΔΕΔΟΑΝΘΙΤΗΡΟΛΙΤΥΕΧΟΝΤΕΣ
 ΤΑΣΟΜΟΛΟΓΙΑΣΕΙΜΕΝΠΟΤΙΔΕΔΟΜΕ
 ΝΟΝΧΡΟΝΟΝΕΥΒΩΛΥΕΡΙΝΟΜΙΑΣΦΕΤΙΑ
 ΡΕΤΤΑΡΑΒΟΥΕΣΣΙΣΟΥΝΙΡΡΥΣΔΙΑΚΑ

ΤΙΗΣΦΙΚΑΤΙΠΡΟΒΑΤΥΣΣΟΥΝΗΓΥΣΧΕΙ
 40 ΛΙΗΣΑΡΧΙΤΩΧΡΟΝΩΟΕΝΙΑΥΤΟΣΟΜΕΤΑ
 ΟΥΝΑΡΧΟΝΑΡΧΟΝΤΑΕΡΧΟΜΕΝΙΥΣΑΓ.
 ΓΡΑΦΕΣΘΗΔΕΕΥΒΩΛΟΝΚΑΤΕΝΙΑΥΤΟ
 ΕΚΑΣΤΟΝΠΑΡΤΟΝΤΑΜΙΑΝΚΗΤΟΝΝΟΜ
 ΝΑΝΤΑΤΕΚΑΥΜΑΤΑΤΩΝΠΡΟΒΑΤΩΝΚΗ
 45 ΤΑΝΗΓΩΝΚΗΤΑΝΒΟΥΩΝΚΗΤΑΝΙΠΓΩΝΚ.
 ΚΑΤΙΝΑΑΣΑΜΑΙΩΝΘΙΚΗΤΟΠΛΕΙΘΟΣΜΕ.
 ΑΠΟΓΡΑΦΕΣΘΩΔΕΠΛΙΟΝΑΤΩΝΓΕΓΡΑΜ
 ΞΝΩΝΕΝΤΗΣΟΥΓΧΩΡΕΙΣΙΗΔΕΚΑΤΙΣ
 ΉΤΟΕΝΝΟΜΙΟΝΕΥΒΩΛΟΝΟΦΕΙΛΕ
 50ΛΙΣΤΩΝΕΡΧΟΜΕΝΙΩΝΑΡΓΟΥΡΙΩ
 ΉΤΤΑΡΑΚΟΝΤΑΕΥΒΩΛΥΚΑΘΕΚΑ
ΝΙΑΥΤΟΝΚ.ΤΟΚΟΝΦΕΡΕΤΩΔΡΑΙΙ
 ΤΑΣΜΝΑΣΕΚΑΣΤΑΣΚΑΤΑΜΕΙΝΑ
 ΓΟΝΚΗΜΠΡΑΚΤΟΣΞΣΤΩΨΡ. . .
 55ΤΩΝΕΡΥ.ΜΓΝ . . . ~

I.

Θυνάρχω ἄρχοντος, μεινὸς Θ[ει-
 λουθίω, Ἀγχίαρος Εὐμείλω ταμί-
 ας Εὐβώλυ Ἀρχεδάμω Φωκεῦ χρέ-
 ος ἀπέδωκα ἀπὸ τᾶς συγγράφω
 5 πῆδὰ τῶν πολεμάρχων κὴ τῶν
 κατοπτᾶων, ἀνελόμενος τὰς
 συγγράφω τὰς κιμένας πᾶρ Εὐ-
 φρονα κὴ Φιδίαν κὴ Πασικλείν
 κὴ Τιμόμειλον Φωκείας κὴ Δαμο-
 10 τέλειν Λυσιδάμω κὴ Διωνύσιον
 Καφισοδώρω Χηρωνεία καττὸ ψά-
 φισμα τῷ δάμω ΜΦΨΓΕΚΔ ΙΙΙ

II.

Θυνάρχω ἄρχοντος, μεινὸς Ἀλα[λ-
 κομενίω, Φαρνῶν Πολυκλείος
 15 ταμίας ἀπέδωκε Εὐβώλυ Ἀρχε-
 δάμω Φωκεῦ ἀπὸ τᾶς συγγρά-
 φω τὸ κατάλυπον καττὸ ψάφισμα
 τῷ δάμω, ἀνελόμενος τὰς συγ-
 γράφω τὰς κιμένας πᾶρ Σώφι-
 20 λον κὴ Εὐφρονα Φωκείας κὴ πᾶρ
 Διωνύσιον Καφισοδώρω Χηρωνεί-
 α κὴ Λυσίδαμον Δαμοτέλιος πε-
 δὰ τῶν πολεμάρχων κὴ τῶν κατο-
 πτᾶων Φ ΓΗ Η Η ΓΕ Δ Δ ΙΙΙ ΟΗ

III.

Ἄρχοντος ἐν Ἐρχομενῷ Θυνάρχω, μει-
 νὸς Ἀλαλκομενίω, ἐν δὲ Φελατῇ Με-
 νοίταο Ἀρχελάω, μεινὸς πρᾶτω, ὁμο-
 λογ(ί)α Εὐβώλυ Φελατιῆ κὴ τῇ πόλι Ἐρ-
 25 χομενίων ἐπιδεί κεκόμιστη Εὐβω-
 λος πᾶρ τᾶς πόλιος τὸ δάνειον ἅπαν
 καττὰς ὁμολογίας τὰς τεθείσας Θυ-
 νάρχω ἄρχοντος, μεινὸς Θειλουθίω,
 κὴ οὗτ' ὀφείλετη αὐτῷ ἔτι οὐθέν πᾶρ τὰν
 πόλιν, ἀλλ' ἀπέχι πάντα περὶ παντὸς
 35 κὴ ἀποδεδᾶνθι τῇ πόλι τὸ ἔχοντες
 τὰς ὁμολογίας, εἴμεν ποτιδεδομέ-
 νον χρόνον Εὐβώλυ ἐπινομίας Φέτια
 πέτταρα βούεσσι σοὺν ἵππυς διακα-
 τῆς Φίκατι προβάτυς σοὺν ἡγυς χει-

40 λίης· ἀρχι τῷ χρόνῳ ὁ ἐνιαυτὸς ὁ μετὰ
 Θύναρχον ἀρχοντα Ἐρχομενίους· ἀπ[ο-
 γράφεισθαι δὲ Εὐβῶλον κατ' ἐνιαυτὸν
 ἕκαστον πὰρ τὸν ταμίαν κὴ τὸν νομώ-
 ναν τὰ τε καύματα τῶν προβάτων κὴ
 45 τῶν ἡγῶν κὴ τῶν βουῶν κὴ τῶν ἵππων κ[ὴ
 κά τινα ἄσασμα ἴωνθι κὴ τὸ πλείθος, με[ῖ
 ἀπογραφέσθω δὲ πλίονα τῶν γεγραμ-
 μένων ἐν τῇ σουγχαρείσι. ἡ δὲ κά τις
 πράτ]τη τὸ ἐνόμιον Εὐβῶλον, ὀφειλέ-
 50 τω ἁ πό]λις τῶν Ἐρχομενίων ἀργουρίω
 μνᾶς] πετταράκοντα Εὐβῶλυ καθ' ἕκα-
 στον ἐ]νιαυτὸν, κ[ὴ] τόκον φερέτω δρᾶ 111
 κατὰ] τᾶς μνᾶς ἐκάστας κατὰ μείνα
 ἕκασ]τον κὴ ἔμπρακτος ἔστω Εὐβ[ῶλυ
 55 ἁ πόλις] τῶν Ἐρχ[ο]μεν[ί]ων

This inscription records two payments by the ταμίαι of the city of Orchomenos to Euboulos of Elateia on account of a loan made by him to the city. By the second of these payments the entire debt due to Euboulos was discharged. After record of these payments the inscription proceeds as follows: that, whereas the entire loan is repaid according to the ὁμολογίαι given in the archonship of Thunarchos, the city makes a covenant with Euboulos to this effect; a right of pasturage for 220 oxen and horses, and for 1000 sheep and goats, is granted to him for four additional years, to be reckoned from the year following the archonship of Thunarchos; Euboulos is to furnish every year to the ταμίαι and the νομώνης a register of the brands of the sheep, the goats, the oxen and the horses, also a list of any that are without brands, together with the total number, and he is not to enter a larger number than is allowed in the agreement. If any one exacts a pasture due from Euboulos, the city shall owe him yearly forty minæ of silver, and shall pay monthly interest thereon at the rate of three drachmæ per mina, and the city shall be bound to Euboulos (for this amount).

Böckh thinks that in the original contract for the loan the right of pasturage was conceded to Euboulos in lieu of a portion of the interest on the capital lent, which explains why the two payments recorded are on account of capital only, and there is no mention of any payment of interest. Afterwards, the loan was paid off earlier than the date fixed in the original bond, and a fresh agreement was entered into with Euboulos by which the right of pasturage, which he had hitherto enjoyed in lieu of interest, was granted to him for an additional term of four years, doubtless in consideration of some concession on his part in respect of the money owing to him by the city. Probably he remitted some arrear of interest. All this must have been arranged in the agreement which took place in the month Theilouthios, κατὰς ὁμολογίας τὰς τεθείσας Θυνάρχω ἀρχοντος, κ.τ.λ. If Euboulos remitted a portion of the money due to him, this would account for the stringent clause by which the Orchomenians are bound to indemnify him for any claims of pasture dues in the future.

According to Böckh the date of this inscription must be before B.C. 200, when the κοινή came into

general use in Boeotian documents. Again, the convention must have been made when Orchomenos and Elateia were free cities. Now Orchomenos was destroyed by the Thebans not later than B.C. 364; was occupied for a short time by the Phocians B.C. 353; and rebuilt by Philip of Macedon after the battle of Chæroneia B.C. 338. The destruction of Thebes by Alexander, B.C. 335, secured the independence of Orchomenos (see K. O. Müller, Orchomenos, p. 415). Elateia lost its freedom B.C. 346, and did not recover it till a little before the battle of Chæroneia, perhaps about B.C. 341. Böckh inclines to the belief that our inscription may be as early as the Peloponnesian War, in which opinion he is confirmed by L. Ross, Hellenika, i, 1, p. xviii, note 28, and by Keil, Sylloge, p. 33. Ahrens (De Dialect. Æol., p. 164) and Kirchhoff (Studien, 3rd ed. p. 133) think that it must be subsequent to Olymp. 111 (B.C. 336-33), and Foucart (Bullet. de Corr. Hellén. iv, p. 12) thinks that it is probably of the same date as another Orchomenian inscription similar in subject which he places between B.C. 220 and 192; see also Beermann in Curtius, Studien, ix, p. 7.

In the dialect the following points may be noted:—

VOWELS. ε before a vowel becomes ι, as *Ἰέτια*, line 37; *ἴωνθι* for *ἕωσι*, line 46; *Δαμοτέλιος*, line 22.

ει for η a μεινός for μηνός, line 1; *Εὐμείλω*, line 2; *Πασικλείν*, line 8; *Τιμβείλων*, *Δαμοτέλειν*, lines 9, 10; *ἐπιδεί*, line 29; *μεί* for *μή*, line 46; *σουγχαρείσι*, line 48.

In *Φωκεῖ*, line 3; *Χηρωνεῖα*, lines 11, 21; *Πολυκλείος*, line 14; *Φωκεῖας*, line 20; the ει represents the η of the more ancient Boeotian dialect. See Böckh, i, p. 721; Ahrens, De Dial. Æol. p. 202.

ε for ο, as *Ἐρχομενός* for *Ὀρχομενός*, lines 25, 41, 50, 55. ου for υ in *σουγγράφω*, lines 4, 16; *σοῖν*, line 39; *ἀργουρίω*, line 50; but *Διωνύσιον*, *Λυσιδάμω*, line 10, are exceptions.

η for αι in *κῆ* for *καί* passim; *Χηρωνεῖα*, lines 11, 21; *ἡγῶν* for *αἰγῶν*, line 45; *ἡ* for *αἰ*, lines 45, 48; *τᾶ* becomes *τῆ*; so *Ἰελατίη* for *Ἰελατεῖα*, line 26; *διακατίης*, *χειλίης*, lines 38, 39, for *διακοσλαῖς*, *χιλλαῖς*; *κεκόμιστη*, line 29; *ὀφειλετη*, line 33; *ἀπογράφεισθαι*, line 42; *Ἰελατιήν* for *Ἰελατειαίην*, line 28.

ι for ει in *κιμένας*, line 7; *Φιδίας*, line 8; *πλίονα*, line 47; *ἀρχι*, line 40; *ἀπέχι*, line 34; *ἐπιδεί*, line 29;

'Αλαλκομένω, line 26; but δάνειον, line 30; τεθείσας, line 31; ὀφείλετη, line 33.

υ for οι in Θυνάρχω for Θοινάρχον, line 1; κατάλυπον, line 17; τύ for τοί, line 35; ἵππυς, line 38; προβάτυς, ἦγυς, line 39; Ἐρχομένυς, line 41; υ for φ in Εὐβώλυ, line 51; αὐτῷ for αὐτῷ, line 33.

CONTRACTIONS. τᾶν for τάων, line 45; κῆ for καὶ αἰ, line 45.

CONSONANTS. π for τ in πέτταρα, line 38; πετταράκοντα, line 51.

θ for τ where in Doric it follows υ, thus, ἴωνθι, line 46, for Doric ἴωντι; ἀποδεδᾶνθι, line 35, for Doric ἀποδεδᾶντι; so ἔχωνθι, C. I. 1568, line 6. See Beer-mann, in G. Curtius, Studien, ix, p. 62.

σ changes into τ in Φίκατι, διακατής, line 39.

πεδά for μετά, in the sense of cum, is used throughout, governing a genitive, except line 40, where μετά occurs in the sense of post, governing an accusative; ποτί instead of πρὸς is used throughout; ἐμ for εἰς in ἔμπρακτος for εἰσπρακτος, line 54. See Beer-mann, De Dialect. Bœot., in Curtius, Studien, ix, p. 75.

Apocope occurs in κατῷ, lines 11, 17; καττάς, line 31; and in πάρ for παρά, lines 19, 20, 33.

The accusative singular in the third declension terminates in υ, as Πασικλεῖν, line 8; Δαμοτέλειν, line 10.

The digamma occurs in Φαρνών, line 14; Φελατή, Φελατιή, lines 26, 28; Φέτια, line 37; Φίκατι, line 39.

Line 1. Θύναρχος. In the κοινή this name is written Θοίναρχος.

Θειλουθίω. This was the fifth month in the Bœotian year, corresponding with the Attic Thargelion. Ahrens (De Græc. Ling. Dial. i, p. 173, n. 6), deriving this name from Θεελούθιος, 'the coming of a God,' thinks it records some divine advent. Ἄλαλκομένιος, the month named in the record of the second payment was, according to Böckh, the eleventh month in the year. Hence he argues that payments were made every six months, and we may assume that these terms were appointed in the agreement. In the eleventh month another treasurer, Farnon, is named. We may suppose therefore either that the board of treasurers took their duties in turn, month and month, or six months at a time, or that the work was divided among them, to which latter supposition Böckh inclines. It should be noted, however, that K. F. Hermann, Monatskunde, p. 107, and p. 126, prefers to make Ἄλαλκομένιος the 12th month.

Line 2. Ἀγχίαρος. The second letter of this name is read by Böckh and others as Ρ, but on the marble it is certainly Γ.

Line 5. The πολέμαρχοι are here associated with the κατόπται on account of their authority in Bœotian states. See C. I. i, p. 730, and Bullet. de Corresp. Hellénique, iii, p. 464, lines 53, 67. The κατόπται who are mentioned in another Bœotian inscription (C. I. 1570 a) seem to have had functions of control and audit analogous to those of the Athenian Logistæ and Euthyni; compare the ἐπίσκοποι in a Rhodian inscription, Ross, Inscript. Ined. iii, No. 275, and No. 276; and the ἐξετασταί in two inscriptions from Erythræ in Ionia; Curtius, Anecd. Delph. Nos. 68, 69, p. 85. The κατοπτικὸς νόμος is referred to in an inscription from Lebadea (Ἀθήναιον, iv, p. 369).

Line 6. ἀνελόμενος τὰς συγγράφω. These must have been copies of the original bond, described ante, line 4, as τὰς συγγράφω, which for greater security were deposited with certain trustworthy persons, probably bankers. See Böckh, Staatshaush. 2nd ed. i, p. 177. ἀναιρεῖσθαι τὴν συγγραφὴν means to take up or cancel the bond on discharge of the debt. Böckh thinks that after each instalment of payment new bonds were issued. Hence the holders of these bonds in II are not all the same as in I.

Line 12. Böckh reads ΜΘΥΗΕΡΔΙΙΙ, in which Franz (Elem. Ep. p. 348) follows him, but on the marble the sigla are ΜΡΥΓΕΡΔΙΙΙ. In line 24 Böckh reads ΘΓΕΗΕΗΕΔΔΙΙΙΘΗ, the true reading being ΡΓΕΗΕΗΕΓΕΔΔΙΙΙΘΗ.

Line 15. ἀπέδωκε Εὐβώλυ. The υ ἐφέλκ. is here omitted.

Line 27. Μενόιταο, not Μενύταο, because a Phocian not a Bœotian is here named. The Phocian month is πρᾶτος, because the Phocians spoke of their months as 1st, 2nd, &c., without assigning them names; see C. I. i, p. 734, where reasons are given why the first Phocian month did not usually correspond, as might be inferred from this passage, with Alalkomenios, Böckh's 11th Bœotian, but rather with the 10th Bœotian, if we allow that the two states did not adopt the same system of intercalation. The rule which Böckh lays down is that in a year when one Greek state has already intercalated a month and the other has not yet done so, the month of the non-intercalating state corresponds not with the month of the other state, with which it usually agrees, but with the preceding month. Thus, in the case before us, the Phocians having already intercalated, their first month corresponded with the 11th Bœotian, Alalkomenios, whereas in ordinary years it would have corresponded with the 10th Bœotian. On the other hand, Hermann, Monatskunde, p. 126, assuming Ἄλαλκομένιος to be the 12th Bœotian month, supposes that the first Phocian month was reckoned from the winter solstice, and that the Bœotians having already intercalated, the first Phocian month would correspond, not with the 1st Bœotian month, as in other years, but with the 12th which immediately preceded it. (See Foucart in Bullet. de Corr. Hellén. iv, p. 16.)

Line 28. ὁμολογα on the marble; the penultimate letter has been omitted through carelessness of the lapidary.

Line 44 orders the registering of the brands, καύματα, and the numbers of the different classes of cattle; compare the inscription, Ross, Inscr. Ined. ii, No. 94, p. 7, as restored by Keil, Sylloge, p. 33: κ]αταθεῖν[αι τὸ ἐννόμιον τοὺς νέμω]ντας δ[π]δ[σ]ων νέμει [ἐ]κασ[τος] πρὸς] δὲ τοὺς ἱεροποι[οὺς] ἀπο[γράφεσθαι το]ὺς νέμοντας ἱερὰ, καύσα[ντας τὰ θρέμματα κα]ὶ νέμειν δ[π]δ[σ]α [ἐ]καστος ὁμολ[ογ]εῖν νέμειν· ὅστις δ' ἂν μὴ ὁμολογήσῃ] ἡμερῶν γ' κήρυ[κι τῷ τῶν] ἱεροποιῶν, ὀφειλέτω ἑκατὸν δραχμὰς τῷ δημοσίῳ· φαίνειν [δὲ τ]δμ [βουλόμ]ε[ν]ον π[ρ]ὸς τοὺς ἱεροποι[οὺς] ἐπὶ τῷ] ἡμίσει. On the coins of Thurium and other Greek cities bulls and other quadrupeds are sometimes marked with a letter or monogram on their bodies. These may indicate the brands,

καύματα, which distinguished the herds of different owners.

Line 53. δρα III. Böckh reads here δρα[χμὰς δούω], not knowing that there are on the marble three vertical strokes, which, though faint and rather irregular, can only be numerals. The rate of interest is unusually high, but in this case would be reckoned as the indemnity for breach of contract.

Correcting Böckh's reading of the sigla, line 12, and assuming that ΓΕ stands for πενήκοντα and Ν for τριάκοντα, we have, as the whole amount of the first loan, 16,093 instead of 16,163 drachmæ, and in the second loan, line 24, the amount will be 5773 drachmæ, 1½ obols, instead of 5823 drachmæ, 1½ obols.

CLVIII a.

On the left hand side of the stone are the following remains of an inscription:—

	Α Φ Ι Σ Ι Ω Ν		Κ]αφισίων
	Α Κ Ρ Ο Β Ο Λ Ι		ἀκροβολι[σται
	Φ Λ Ο Σ		
	Ι Ρ Ι Σ Τ Α Ν Δ Ρ Ο Σ		Ἄριστανδρος
5	Α Ρ Ι Σ Τ Ε Α Ο	5	Ἄριστέαο
	Α Ξ Ω Ν Λ Ο Υ Σ Ι		αξων Λουσι
	Κ Ρ Α Τ Ι Ο Σ		κράτιος
	Γ Α Ν Θ Ι Π Ρ Ο Σ		Πάνθιππος
	. Ο Ζ Ο Τ Α .		τ]οξότα[ι
10	Π Ο Λ Λ	10	πολλ
	Κ Ρ Α Ξ Ι Ο Σ Θ Ι Ο Δ Ω Ρ		κραξιος Θιοδώρ[ου
	Ο Ξ Ε Ν Ο Σ		πρ]όξενος
	Ω Ν Ο Σ		ωνος

This seems to be the remnant of a list of names of those who were enrolled for military service, as ἀκροβολισται or τοξόται. Compare the lists in Keil, zur Sylloge, pp. 541–559; C. I. 1574, 1575. Foucart

in Bullet. de Corr. Hellén. iv, p. 87.

Line 6, we have Λουσι for Λυσι

This inscription is evidently of a more recent period than that on the face of the marble.

CLIX.

On a slab of grey marble, with a moulding along the top and bottom; at the left corner on the top a hole for a dowel. From the Elgin Collection. C. I. 1580; Leake, Travels in Northern Greece, ii, p. 152, and p. 630; Keil, Sylloge, p. 56. Height, 11 in.; breadth, 2 ft. 9½ in. Orchomenos.

ΑΛΕΥΑΣΝΙΚΩΝΟΣΚΑΦΙΣΟΔΩΡΟΣΑΓΛΑΟΦΑΙΔΑΘΑΝΔΡΕΣΣΙ
ΧΟΡΑΓΙΟΝΤΕΣΝΙΚΑΣΑΝΤΕΣΔΙΩΝΥΣΟΙΑΝΕΘΕΤΑΝΑΘ
ΑΝΙΑΟΑΡΧΟΝΤΟΣΑΥΛΙΟΝΤΟΣΚΛΕΙΝΙΑΟΑΙΔΟΝΤΟΣΚΡΑ
ΤΩΝΟΣ

Ἀλεύας Νίκωνος, Καφισόδωρος Ἀγλαοφαῖδαο, ἀνδρεσσι
χοραγίοντες, νικάσαντες Διονύσῳ ἀνεθέταν, Ἀθ-
ανίαο ἄρχοντος, αὐλίοντος Κλεινίαο, ἄδοντος Κρά-
τωνος.

A dedication to Dionysos to commemorate the Choragic victory of Aleuas and Kephisodoros. This dedication is very similar in form to the Orchomenian one published, C. I. 1579, and the name of the flute-player, Kleinias, is the same in both. Böckh therefore rightly concluded that our inscription also came from Orchomenos, and that it refers to the Dionysia celebrated there. The worship of Dionysos at Orchomenos is noted by Pausanias, ix, 38, § 1. Both dedications were probably inscribed on the bases of tripods. Kraton, the singer here, is probably the same as the Kraton, son of Kleon, a Theban, who obtained the prize as rhapsode in the Charitesia at Orchomenos (C. I. 1583, l. 12).

Line 1. Aleuas occurs as archon on another Orchomenian inscription, C. I. 1564.

Line 2. ἀνεθέταν. A dual form. See Ahrens, De Dialect. Æol. i, pp. 202, 203; Keil, Sylloge, p. 56. Compare ἐποησάταν, C. I. 25; and other dual forms, Corpus Inscr. Att. Nos. 374, 375, 376, 396, 401. Böckh remarks that the dialect of this dedication and of C. I. 1579 proves them to be earlier than Olymp. 145, B.C. 196, about which date we find an Orchomenian Agonistic inscription, C. I. 1584, written in the κοινή. Leake assigns the Orchomenian inscriptions to the third or the latter end of the fourth century B.C.

CLX.

On a stèle of white marble, surmounted by a pediment, and engraved on both sides. It has been broken across in two pieces. Height, 2 ft. 6½ in.; breadth, 1 ft. 3 in. This marble, found at Calamo near Oropos in Bœotia, was once in the collection of Choiseul-Gouffier, whence it passed to that of Lord Elgin. C. I. 1570; Osann, Syll. i, 74; Keil, Syll. Inscript. Bœot. p. 34; Lebas, Pt. iii, § 1, No. 467.

a.

ΑΡΧΟΝΤΟΣΕΝΚΟΙΝΩΙΒΟΙΩΤΩΝΣΤΡΑΤΩΝΟΣΙΕΡΕΩΣΔΕΤΟΥΑΜΦΙΑΡΑ
 ΟΥΕΡΙΚΡΑΤΟΥ ΠΙΡΓΗΣΑΡΧΙΓΓΙΔΟΥΕΙΠΕΝΥΠΕΡΙΕΡΩΝΠΡΟ
 ΒΕΒΟΥΛΕΥΜΕΝΟΝΑΥΤΩΙΕΙΝΑΙΠΡΟΣΤΗΝΒΟΥΛΗΝΚΑΙΤΟΝΔΗ
 ΜΟΝΕΠΕΙΔΗΣΥΜΒΑΙΝΕΙΤΙΝΑΤΩΝΕΠΙΤΗΣΤΡΑΠΕΙΣΗΣΤΟΥΑΜ
 5 ΦΙΑΡΑΟΥΑΡΓΥΡΩΜΑΤΩΝΑΧΡΕΙΑΓΕΓΟΝΕΝΑΙΤΙΝΑΔΕΕΡΙΣΚΕΥ
 ΗΣΧΡΕΙΑΝΕΧΕΙΝΕΙΝΑΙΔΕΚΑΙΤΩΝΠΡΟΣΤΟΙΣΤΟΙΧΟΙΣΑΝΑΚΕΙ
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 ΚΑΙΑΡΓΥΡΟΥΝΚΑΙΕΤΕΡΑΑΣΗΜΑΑΕΜΠΑΡΑΔΟΣΙΜΟΙΣΕΧΟΥ
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 10 ΤΗΝΕΠΙΤΗΣΤΡΑΠΕΙΣΗΣΗΣΠΟΝΔΟΡΟΕΙΤΑΙΟΙΕΡΕΥΣΚΑΙΕΙΝΑΙΑΧΡΕΙ
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 15 ΕΣΤΙΝΑΧΡΕΙΑΓΥΡΩΣΑΝΤΕΣΚΑΙΑΠΟΞΥΣΑΝΤΕΣΤΟΝΚΑΤΤΙ
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 20 ΞΑΝΠΑΡΑΔΟΤΩΣΑΝΔΕΠΑΝΤΑΤΑΥΤΑΣΤΑΘΜΩΙΜΕΤΑ
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 25 ΜΑΤΑΤΩΙΘΕΩΙΒΟΥΛΕΥΟΜΕΝΟΙΠΕΡΙΤΗΣΚΑΤΑΣΚΕΥΗΣΜΕ
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 30 ΜΟΥΚΑΤΑΣΚΕΥΑΣΑΙΤΩΙΘΕΩΙΦΙΛΛΗΝΧΡΥΣΗΝ
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 35 ΑΝΑΛΩΜΑΚΑΙΔΙΔΟΤΩΤΑΣΔΟΣΕΙΣΤΩΙΕΡΓΩΝΗ
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 ΚΑΤΟΠΤΑΣΙΝΑΔΕΤ ΙΝΥΠΟΜΝΙ
 40 ΑΝΑΘΕΜΑΤΩΝΟΣΑΜ . . . ΕΚΑΤΑΣΙ
 ΙΕΡΑΡΧΑΣΣΤΗΣΑΝΤΑΣΕΚΑΣΤΟΝΤΟΑΝΑΘΕ
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 ΚΑΙΤΗΝΠΟΛΙΝΕΞΗΣΑΝΗΚΑΙΤΗΝΟΛΚΗΝΤΟΥΑΝΑΘΕ
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 45 ΣΑΝΔΕΚΑΙΤΟΥΨΗΦΙΣΜΑΤΟΚΥΡΩΘΕΝΠΕΡΙΤΟΥΤΩΝ
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 50 ΡΑΡΧΑΙΗΟΣΥΛΛΟΓΕΥΣΗΟΤΑΜΙΑΣΕΝΟΧΟΙΕΣΤΩΣΑΝ
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 ΤΕΣΤΑΣΠΡΟΣΟΔΟΥΣΤΟΥΘΕΟΥ

β.

ΤΑΔΕΣΥΝΕΚΟΡΗΤΩΝΑΝΑΘΗΜΑΤΩΝ
 ΚΑΤΑΤΟΥΗΦΙΣΜΑΘΕΓΡΑΥΕΠΙΡΓΗΣ
 ΛΥΣΑΝΔΡΑΣΚΑΝΟΥΝΟΛΚΗΗ^ΠΔΔΔ^ΗΗ^Η
 ΚΩΘΩΝΙΟΝΚΡΑΤΗΣΙΟΝΟΛΚΗΔΔΔΔ^ΠΗ^Η
 5 ΦΙΑΛΗΝΙΚΑΡΙΣΤΗΣΟΛΚΗΔΔΔΔ^ΗΗ^ΗΗ^Η
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 ΦΙΑΛΗΝΟΛΚΗ^ΗΗ^ΗΗ^ΗΑΡΧΩΚΑΡΥΣΤΙΑΦΙΑΛΗΝ
 ΟΛΚΗΔΔΔ^ΗΗ^ΗΙΡΠΡΟΞΕΝΟΣΦΙΑΛΗΝΟΛΚΗ^ΠΔΔΔΔ^ΗΗ^Η
 ΔΕΩΝΑΙΤΩΛΟΣΦΙΑΛΗΝΟΛΚΗΗ^ΠΔΔ^ΠΗ^Η
 10 ΥΑΦΙΣΟΔΩΡΟΣΦΙΑΛΗΝΟΛΚΗ^ΠΔΔ^ΠΑΡΧΙΑΣΑΚΑΡΝΑΙ
 ΣΚΑΦΙΟΝΟΛΚΗΔΔΔ^ΗΗ^ΗΑΝΤΙΦΙΛΟΣΣΚΑΦΙΟΝΟΛΚΗΔΔΔΔ^ΠΗ^ΗΗ^Η
 ΎΡΧΕΜΑΧΟΣ ΣΚΑΦΙΟΝΟΛΚΗΔΔΔΔ^ΗΗ^ΗΜΝΑΣΙΚΛΗΣ
 . ΟΡΙΝΘΙΟΣΤΡΙΠΟΔΙΣΚΟΝΟΛΚΗ^ΠΗ^ΗΗ^ΗΔ^ΗΗ^Η
 ΛΥΣΙΚΡΑΤΗΣΚΑΙΠΡΑΞΑΓΟΡΑΣ ΤΡΙΠΟΔΙΣΚΟΝ
 15 ΟΛΚΗΗΔΔΔΔ^ΠΗ^ΗΗ^Η

 ΜΕΛΑΝΟΣΠΡΟΣΩΠΙΟΝΟΛΚΗΔΔ^ΠΗ^ΗΗ^ΗΒΟΙΣΚΟΥ
 ΠΡΟΣΩΠΟΝΟΛΚΗ^ΗΗ^ΗΗ^ΗΦΙΛΙΑΣΤΙΤΘΟΣΟΛΚΗ^ΠΗ^ΗΗ^Η
 ΎΡΣΙΝΟΥΑΙΔΟΙΟΝΟΛΚΗ^ΗΗ^ΗΚΑΛΛΙΜΑΧΗΣΟΦΙΔ . . ΝΟΛΚΗΓ
 . ΠΡΩΝΟΣ ΑΙΔΟΙΟΝΟΛΚΗ^ΗΗ^ΗΗ^ΗΕΥΦΡΟΣΥΝΗΣΤ . . . ΟΣΟΛΚΗ^ΠΗ^Η
 20 ΦΑΤΤΙΟΥΧΕΙΡΟΛΚΗ^ΗΗ^ΗΗ^ΗΑΓΑΘΟΚΛΗΣΗΔΥΠΟΤΙΔΙΟΝ
 ^ΛΚΗΔΔΔΑΡΙΣΤΟΚΡΑΤΕΙΑΛΙΒΑΝΩΤΙΔΑΟΛΚΗ^ΠΔΔ^ΗΗ^Η
 . ΛΙΞΟΣ ΣΚΑΦΙΟΝΟΛΚΗΔΔΔΚΑΙΑΡΓΥΡΙΟΥ
 . ΟΥΕΚΠΕΡΤΩΚΟΤΟΣΕΚΤΩΝΑΝΑΘΗΜΑΤΩΝ
 ΚΛΕΟΝΟΗΣ^ΗΗ^ΗΜΕΛΑΝΟΣ^ΗΗ^ΗΑΝΤΙΜΑΧΟΥ^ΗΗ^Η
 25 ΗΡΑΚΛΕΙΔΟΥΤΕΤΡΑΧΜΑΔ^ΠΚΤΗΣΟΥΣΤΕΤΡΑΧΜΑ^Π
 ΑΛΟΤΕΤΡΑΧΜΟΝΔΗΜΗΤΡΙΑΣΤΕΤΡΑΧΜΟΝ

 ΡΟΔΩΝΟΣΤΕΤΡΑΧΜΑ^ΠΣΙΜΑΛΗΣΤΕΤΡΑΧΜΑ^Π
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 ΤΕΤΡΑΧΜΑ^ΠΠΛΑΝΙΟΝΟΣ^ΗΗ^Η. ΑΤΙΟΥ^ΠΠΠΔΗΜΟΥΣ^ΠΠΠ
 30 ΜΙΚΥΘΟΥ^ΗΗ^ΗΕΙΡΗΝΗΣ^ΗΗ^ΗΠΤΩΙΩΝΟΣΤΕΤΡΑΧΜΑ^ΠΠΠ
 . ΟΛΛΥΡΑΣΤΕΤΡΑΧΜΑ^ΠΠΠΡΟΣΟΔΟΥ^ΗΗ^ΗΑΡΧΙΟΥ^ΗΗ^Η
 . ΙΛΟΜΗΛΟΥ^ΗΗ^ΗΜΕΛΙΤΗΣΤΕΤΡΑΧΜΑ^ΠΠΠ
 ΞΕΟΜΝΑΣΤΑΤΕΤΡΑΧΜΑ^ΠΠΠΠ. ΕΝΟΚΛΕΟΣ
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 35 ΒΑΚΧΙΟΣΤΕΤΡΑΧΜΑ^ΠΠΠΠΒΙΩΝΤΕΤΡΑ . ΜΑ^ΠΠΠΠΔΔΑ
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 40 ΠΤΟΛΕΜΑΙ^ΠΑΡΙΔΗΜΑΡΧΟΥΠΤΟ^ΠΑ^Π ΠΚΑ^Π
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 45 ΎΛΕΞΑΝΔΡΕΙΑΣΗ^ΗΗ^ΗΔΔΔΑΛΕΞΑΝΔΡΕΙΑΣΠ
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 50 ΑΛΦΙΑΔΗΣΧΥΜΑΟΛΚΗΗΔΔΔΔ^ΗΗ^ΗΗ^Η

α.

"Αρχοντος ἐν κοινῷ Βοιωτῶν Στράτωνος, ἱερέως δὲ τοῦ Ἀμφιαράου Ἐπικράτου, Πίργης Ἀρχιππίδου εἶπεν
 ὑπὲρ ἱερῶν προβεβουλευμένον αὐτῷ εἶναι πρὸς τὴν βουλὴν καὶ τὸν δῆμον, ἐπειδὴ συμβαίνει τινὰ τῶν ἐπὶ τῆς
 5 τραπέζης τοῦ Ἀμφιαράου ἀργυρωμάτων ἀχρεῖα γεγονέναι, τινὰ δὲ ἐπισκευῆς χρεῖαν ἔχειν, εἶναι δὲ καὶ τῶν πρὸς
 τοῖς τοίχοις ἀνακειμένων πεπτωκότα τινὰ, νόμισμά τε ἐπίσημον χρυσοῦν | καὶ ἀργυροῦν καὶ ἕτερα ἄσημα, ἃ ἐμ
 10 παραδοσίμοις ἔχουσιν οἱ ἱεράρχαι, πεπονηκέναι δὲ καὶ τὴν φιάλην τὴν χρυσὴν | τὴν ἐπὶ τῆς τραπέζης, ἣ σπονδο-
 "

ποιείται ὁ ἱερεὺς καὶ εἶναι ἀχρεῖαν, δεδόχθαι τῇ βουλῇ καὶ τῷ δήμῳ, ὡς ἂν κυρωθῇ τὸ ψήφισμα, ἐλεῖσθαι τρεῖς
 ἀνδρας ἐκ πάντων τῶν πολιτῶν, τοῖς δὲ αἰρεθείσιν οἱ ἱεράρχαι παραδότησαν τό τε νόμισμα τὸ ἐκπεπτωκὸς ἀριθμῷ,
 15 καὶ τῶν ἀργυρωμάτων ὅσα ἔστιν ἀχρεῖα, πυρώσαντες καὶ ἀποξύσαντες τὸν καττίτερον· ὡσαύτως δὲ καὶ τὰ χρυσία
 τὰ ἄσημα ἃ παρειλήφασιν, καὶ τὴν φιάλην τὴν χρυσήν· ταῦτα δὲ παραδότησαν οἱ ἱεράρχαι τῇ ἀρχῇ, ἀπεψή-
 20 σαντες καὶ ποιήσαντες τῷ κάλλει πρὸς τὸ ἐπίσημον, καὶ οὕτως ἀποστησάτωσαν. παραδότησαν δὲ πάντα ταῦτα
 σταθμῷ μετὰ πολεμάρχων καὶ κατοπτῶν, καὶ ἀπολογισάσθωσαν τὰ παραδοθέντα πρὸς κατόπτας· οἱ δὲ παραλα-
 25 βόντες ὅσα μὲν ἂν δοκῇ ἐπισκευῆς προσδεῖσθαι ἐπισκευασάτωσαν, ἐγ δὲ τῶν λοιπῶν ποιησάτωσαν ἀργυρώματα
 τῷ θεῷ, βουλευόμενοι περὶ τῆς κατασκευῆς μετὰ πολεμάρχων καὶ ἱεραρχῶν καὶ συνηγῶρων τῆς πόλεως, τὰς ἐγδόσεις
 ποιούμενοι τῆς τε ἐργασίας καὶ τῆς ἐπισκευῆς παρὰ κατόπτας. ἐγδότη δὲ ἡ ἀρχὴ καὶ αἱ, ἐξ οὗ ἂν παραλάβῃ
 30 χρυσοῦ ἀσήμου καὶ ἐπισήμου, κατασκευάσαι τῷ θεῷ φιάλην χρυσήν, καταλιπομένη δοκιμείον· ὡς δ' ἂν συντελεσθῇ,
 παραδότησαν τοῖς ἱεράρχαις, καὶ ἀποστησάτωσαν μετὰ πολεμάρχων καὶ κατοπτῶν. ὁ δὲ συλλογεὺς ἀνοίξας
 35 τὸν θησαυρὸν, ὡς νομίζεται, ἐξελέτω τὸ γινόμενον ἀνάλωμα, καὶ διδότη τὰς δόσεις τῷ ἐργῶνι πᾶσας κατὰ τὰς
 προρήσεις, ἂν δὲ μὴ ᾖ ἐν τῷ θησαυρῷ τὸ ἕξον τούτου ἀναλώματος, προσθέτω ὁ ταμίας ὁ προάρχων τὸ
 40 ἐλλείπον καὶ ἀπολογισάσθω πρὸς κατόπτας. ἵνα δὲ τοῖς ἀναθείσιν ὑπομνήματα ἢ τῶν ἀναθεμάτων, ὅσα
 μῆλλει κατασκευασθῆναι, τοῖς ἱεράρχαις στήσαντας ἕκαστον τὸ ἀνάθεμα ἀναγράψαι εἰς στήλην λιθίνην τό τε
 ὄνομα τοῦ ἀναθέντος καὶ τὴν πόλιν ἐξ ἧς ἂν ᾖ, καὶ τὴν ὀλκὴν τοῦ ἀναθέματος καὶ τοῦ νομίσματος τὸ πλήθος·
 45 ἀναγραψάτωσαν δὲ καὶ τὸ ψήφισμα τὸ κυρωθὲν περὶ τούτων εἰς τὴν στήλην, καὶ ἀναθέτωσαν οὗ ἂν δοκῇ ἐν
 καλλίστῳ εἶναι καὶ τὸ γενόμενον ἀνάλωμα ἀπολογισάσθωσαν. ἂν δέ τι μὴ ποιήσῃ ἡ ἀρχὴ ἢ αἰρεθείσα τῶν
 50 γεγραμμένων ἐν τῷ ψήφισματι ἢ οἱ ἱεράρχαι ἢ ὁ συλλογεὺς ἢ ὁ ταμίας, ἔνοχοι ἔστωσαν τῷ κατὰ τὸν τῆς οἰκο-
 νομίας νόμῳ (sic) ὡς κατεβλαφότες τὰς προσόδους τοῦ θεοῦ.

b.

- Τάδε συνεκτόπη τῶν ἀναθεμάτων κατὰ τὸ ψήφισμα ὃ ἔγραψε Πίργης·
- Λυσάνδρας κανοῦν, ὀλκὴ ΗΔΔΔΔΓΓΓ
 κωθώνιον Κρατήσιον, ὀλκὴ ΔΔΔΔΠΓΓΓ
 5 φιάλη Νικαρίστης, ὀλκὴ ΔΔΔΔΓΓΓΓ
 Κλιτῶ φιάλιον, ὀλκὴ ΔΓΓΓΓΓ
 Ἀπολλώνιος φιάλην, ὀλκὴ ΠΓΓΓΓΓ
 Ἀρχῶ Καρυστία φιάλην, ὀλκὴ ΔΔΔΔΓΓ
 Ἰππόξενος φιάλην, ὀλκὴ ΗΔΔΔΔΔΓΓ
 Δέων Αἰτωλὸς φιάλην, ὀλκὴ ΗΔΔΔΠΓ
 10 Καφισόδωρος φιάλην, ὀλκὴ ΗΔΔΔΠ
 Ἀρχίας Ἀκαρνὰν σκάφιον, ὀλκὴ ΔΔΔΔΓΓ
 Ἀντίφιλος σκάφιον, ὀλκὴ ΔΔΔΔΠΓΓΓ
 Ἀρχέμαχος σκάφιον, ὀλκὴ ΔΔΔΔΓΓ
 Μνασικλῆς [Κ]ορίνθιος τριποδίσκον, ὀλκὴ ΗΗΗΗΔΓΓΓ
 15 Λυσικράτης καὶ Πραξαγόρας τριποδίσκον, ὀλκὴ ΗΔΔΔΔΠΓΓΓΓ
 Μέλανος προσώπιον, ὀλκὴ ΔΔΠΓΓΓΓΓ
 Βοῖσκου προσώπιον ὀλκὴ ΠΓΓΓΓΓ
 Φιλίας τιτθός, ὀλκὴ ΗΓΓΓΓΓ
 Ἀρσίνου αἰδοῖον, ὀλκὴ ΠΓ
 Καλλιμάχης ὀφίδιον, ὀλκὴ Π
 Ἰππωνος αἰδοῖον, ὀλκὴ ΓΓΓΓ
 20 Εὐφροσύνης π[ιθ]ός, ὀλκὴ ΠΓ
 Φαττίου χεῖρ, ὀλκὴ ΓΓΓΓ
 Ἀγαθοκλῆς ἠδυποτίδιον, ὀλκὴ ΔΔΔ
 Ἀριστοκράτεια λιβανωτίδα, ὀλκὴ ΠΔΔΔΓΓ
 Ἐλιξος σκάφιον, ὀλκὴ ΔΔΔ
 καὶ ἀργυρίου [τ]οῦ ἐκπεπτωκός ἐκ τῶν ἀναθεμάτων
 Κλεονόης ΓΓΓ
 Μέλανος ΓΓΓ
 Ἀντιμάχου ΓΓΓ
 25 Ἡρακλείδου τετραῖχμα ΔΠ
 Κτησοῦς τετραῖχμα Π
 Ἄλο τετραῖχμον
 Δημητρίας τετραῖχμον
 Ῥόδωνος τετραῖχμα Π
 Σιμάλης τετραῖχμα Π
 Ἐπιτέλου ΓΓΓ
 Μιθριδάτου ΓΓΓ
 Λυσιμάχου τετραῖχμα Π
 Πλανίωνος ΓΓΓ
 . ατίου ΠΠΠ
 Δημοῦς ΠΠΠ
- 30 Μικύθου ΓΓΓ
 Εἰρήνης ΓΓΓ
 Πτωίωνος τετραῖχμα ΠΠΠ
 Κολλύρας τετραῖχμα ΠΠΠ
 Προσόδου ΓΓΓ
 Ἀρχίου ΓΓΓ
 Φιλομήλου ΓΓΓ
 Μελίτης τετραῖχμα ΠΠ
 Θεομνάστα τετραῖχμα ΠΠΠ
 Ξενοκλέος τετραῖχμα ΠΠΠΠ
 Παμφίλου τετραῖχμα ΠΠΠΠ
 35 Βάκχιος τετραῖχμα ΠΠΠ
 Βίων τετραῖχμα ΠΠΠ
 Ἄδα τετραῖχμα ΠΠΠ
 Φιλιστίδου τετραῖχμα ΠΠΠΠ
 Κλεοξένου τετραῖχμα ΠΠΠ
 Ἀντανδρίδου τετραῖχμα ΠΠΠ
 Ἀριστοκλέους ΓΓΓ
 Κτησαρέτης τετραῖχμα ΠΠΠ
 Ἀριστοκλέους ΓΓΓ
 Λυσίου Πτολεμαϊκὰ ΠΠΠ
 40 Δημάρχου Πτολεμαϊκὰ ΠΠΠ
 Φιλοκλεί[ας] Πτολεμαϊκὰ
 νος ΓΓΓ
 Ἀγαθου[ίχης] ΓΓΓ
 Ἀριστοκράτεια στατήρας ΔΠΠΠ
 . . . νίχης ΓΓΓ
 Φιλοκλείας ΓΓΓ
 Ἡδίστης ΓΓΓ
 . . . ὄνας ΠΠΠ
 Ἀριστοῦς ΓΓΓΓΓ
 45 Κρατήσιον Ἀλεξανδρείας ΓΓΓΓΓ
 Ἄδα Ἀλεξανδρείας ΠΠΠΠ
 Δωρίς Ἀλεξανδρείας ΠΠΠΠ
 Νίκωνος χρυσοῦς
 Προσόδου χρυσοῦς
 Νικοκλέους χρυσοῦς
 Σωτηρίδου χρυσοῦς
 Ἀριστοῦς χρυσοῦς δύο
 καὶ ἀνεπίγραφοι χρυσοῦς ΠΠΠ
 Μήλιδος ὀβολοὶ ΔΔΔ
 50 Ἀλφιάδης χῦμα, ὀλκὴ ΗΔΔΔΔΠΓΓΓΓ

This is a decree enacting that a survey be made of such of the offerings in the Amphiaræion as are useless or in need of repair; such offerings as shall be condemned are to be melted down and made into new vessels for the use of the God. See Demosth. adv. Androt. p. 615; adv. Timok. p. 755. This was to be done by three commissioners chosen from the citizens, to whom the *ιεράρχαι* are to hand over the objects to which the decree relates. This *παράδοσις* is to be made under the inspection of the Polemarchs and of the *κατόπται*, and each article handed over is to be weighed. The three commissioners are to have such articles repaired as are worth repairing, and are to melt down the remainder, converting the metal into vessels of silver, *argyromata*, for the service of the God. They are also to furnish out of the gold and silver bullion and coin in their hands enough to make a gold phialè for the God. Before the anathemata are repaired or melted down, a register of them is to be made by the Hierarchs, in which the name of each donor and the weight of the offering is to be entered, and this register is to be engraved on the same stelè as the decree itself.

The temple of Amphiaræos, to which this decree relates, was situated in a ravine on the borders of Attika and Bœotia, now called Mavrodhilissi, where a number of inscribed blocks and wall stones were lying when I visited this spot in 1852. Our decree was brought from the neighbouring village of Kalamo (see Leake, Travels in Northern Greece, ii, p. 440; Rangabé, Ant. Hellén. ii, pp. 252-262, Nos. 678-687; my Memoir, Trans. Royal Soc. Lit. N. S. v, pp. 107-152; and Girard, in Bulletin de Correspondance Hellénique, iii, pp. 437-440). Amphiaræos, who is distinguished in the mythic history of Bœotia both as a hero and a soothsayer, was worshipped after his death both in Attika and in Bœotia. We learn from Strabo and Pausanias that the most celebrated of his shrines was that near Oropos, where there was an oracle consulted by sick persons, who, sleeping in the temple, received in dreams a revelation indicating the proper medical treatment their case required. When a cure was effected the patient threw into a spring near the temple gold and silver coins, the fee of the healing God. This mode of consultation, called by the ancients *ἐγκοίμησις*, or *incubatio*, was practised in many temples of gods and heroes to whom the gift of healing was attributed, and through the influence of the imagination many cures may have been effected by a simple treatment. (See Gauthier, Recherches sur l'Exercice de la Médecine dans les Temples: Paris, 1844.) The long list of offerings appended to our decree shews that the temple was largely frequented by sufferers. Livy (xlv, 27) notices the Oropian Amphiaræion as a pleasant spot, abounding in brooks and fountains, and this description agrees very well with the character of the picturesque site of Mavrodhilissi.

In the heading of our decree we find the name of the eponymous Archon of the Bœotian League, τὸ κοινὸν τῶν Βοιωτῶν, with whom is associated the Hieræus of Amphiaræos. It is to be inferred from this that

at the date of the decree the temple was under the control of the League, and this it would seem was the case in the middle of the third century, when, according to Hermippos, as cited by Diogenes Laertios (ii, 142), the philosopher Menedemos, a contemporary of Demetrios Poliorketes, was ordered to return to Oropos, *δύγματι κοινῶ τῶν Βοιωτῶν*, because after his stay at the Amphiaræion certain gold cups were missing. Böckh maintains that our decree is such a *δύγμα*, and that the *βουλή* and *δῆμος*, lines 2, 3, 11, refer to the two assemblies of the League, and in this opinion he is followed by Keil, Sylloge, p. 34. But on a comparison of the decrees from the Amphiaræion, published by Rangabé, loc. cit., it seems clear that the *βουλή* and *δῆμος* in our inscription are those of the *πόλις*, line 26, of which the *πολίται* are mentioned, line 12, and that this *πόλις* must be the neighbouring city Oropos, not the city of the League, which presided in turn when the decree was passed, as Böckh supposes.

If we assume Oropos to be the *πόλις* meant, we may explain the unusual expression, lines 2, 3, *προβουλευμένον αὐτῶ εἶναι πρὸς τὴν βουλήν καὶ τὸν δῆμον*. This *προβούλευμα* or Bill, after having been prepared by the Boulè and Demos of Oropos, may have been submitted for approval to the *κοινόν* of Bœotia, and when ratified by the League became a law, line 11, *ὡς ἂν κυρωθῆ τὸ ψήφισμα*.

Having by this *ψήφισμα* obtained authority to deal with the treasure, the Oropian Boulè and Demos appointed the commission, whose functions and mode of procedure are defined in our decree. The ratification, *κύρωσις*, of the decree in this instance may be compared with the procedure in the Mylasa decrees (C. I. 2691; Waddington-Lebas, Pt. v, § 2, p. 110), in which a *δύγμα* of the Ekklesia is confirmed by 'the three tribes,' *ἔδοξε Μυλασεῦσι . . . καὶ ἐπεκύρωσαν αἱ τρεῖς φυλαί*.

The priest of Amphiaræos is here associated with the archon of the Bœotian League, because the decree relates to the sacred treasure of the temple of which he had charge. See for similar instances Franz, Elem. Epigr. Gr. p. 324.

Line 2. *Ἐπικράτου*, a form of the genitive not uncommon in later inscriptions.

Line 4. The *τράπεζα* in a Greek temple usually stood in front of the statue of the god, and was covered with rich offerings (see K. F. Hermann, Lehrbuch d. Griech. Antiquitäten, ii, § 17, 15; and Bötticher, Tektonik, ii, p. 369).

Line 7. *πεπτωκότα τινά, νόμισμά τε ἐπίσημον χρυσοῦν καὶ ἀργυροῦν καὶ ἕτερα ἄσημα*. So line 14, *τὸ νόμισμα τὸ ἐκπεπτωκός*, and line 22 of *ὁ ἀργυρίου τοῦ ἐκπεπτωκός ἐκ τῶν ἀναθεμάτων*. These coins and ornaments in silver and gold must have been attached to the anathemata on the walls of the temple, or to a statue. Lucian (Philopseud. ed. Lehmann, c. 20) describes a statue which had silver coins stuck on the thigh with wax, and silver leaves, *πέταλα, εὐχαί τινος ἢ μισθὸς ἐπὶ τῇ ἰάσει*, and to this day the Greeks offer coins in their churches, sticking them with wax on the pictures of their saints. (See my Travels, i, p. 187; Lenormant, La Monnaie dans l'Antiquité, i, pp. 28, 31.)

Line 12. *ἐκ πάντων τῶν πολιτῶν*. Böckh interprets this 'all the members of the Boeotian κοινόν,' but these πολῖται clearly refer to the πόλις mentioned elsewhere in the inscription, and which, as I have already pointed out, can be no other city but Oropos.

Line 15. *ἀποξύσαντες τὸν καττίτερον*, 'scraping off the tin.' This was probably the base metal used as a solder.

Line 18. *ἀπεψήσαντες* for *ἀφεψήσαντες*. According to Böckh ἀφέψω is not here used in its ordinary sense to 'refine' or 'purify,' but refers to the restoration of lustre to tarnished gold by the application of some tincture.

Line 18. *καὶ ποιήσαντες τῷ κάλλει πρὸς τὸ ἐπίσημον*. Böckh understands by this not very clear clause that the vessels are to be made equal in lustre to the coins, but the words would also bear the interpretation, 'refining the gold to the same standard as the coins.'

Line 21. For the functions of the *κατόπται* here mentioned, see *ante* No. CLVIII, and Decharme, in Archives des Missions, Paris, iv, p. 495.

Line 28. *παρὰ κατόπτας* for *παρὰ κατόπταις*. See C. I. i, p. 726, § 18, and p. 890, No. 70.

Line 31. *δοκιμείον*, a sample of the metal to be used.

Line 36. *κα]τ[ὰ τ]ὰς προ[ρ]θήσεις*, 'according to the requisitions.' Böckh reads *προ[σ]χ]ρήσεις* with Osann, but there is not space on the stone for more than one letter before the P.

ἐὰν δὲ μὴ ἦ ἐν τῷ θησαυρῷ ΤΟΙ ἀ]γαλώματος. Böckh reads *ΤΟ[σ]θ]ύτον, τοῦ ἀ]γαλώματος*, but the letter after ΤΟ is certainly not Ξ, as there is a vertical stroke. Between this letter and ἀ]γαλώματος is not room for more than eight or nine letters. There are traces of several letters, but too mutilated to be made out with certainty. I read *τὸ ἴ[σον τούτου ἀ]γαλώματος κ.τ.λ.* τὸ πλήθος has also been suggested, but the letter after the Ι seems to me to have been Ξ. If there shall not be enough in the treasury of the God, it is to be made good by the ταμίαις out of the treasury of the state. It may be inferred from this passage that the συλλογεῖς was charged with the custody of the treasure of the God, while the ταμίαις had charge of the treasure of the πόλις.

Line 39. *ἵνα δὲ τ[.]ν*. This is all that is now visible on the stone. Böckh reads *τοῖς ἀνα[θείσι]ν* from a transcript made when the inscription was in better preservation.

Line 51. *τῷ κατὰ τὸν τῆς οἰκονομίας νόμῳ*. The words *κατὰ τὸν τῆς οἰκονομίας* must be the beginning of the title of a law. Compare, in the inscription from Eresos, Sauppe, De Inscript. Lesb. p. 9, *ἐνοχος ἔστω τῷ νόμῳ [τῷ] τὰν στάλλαν ἀνέλονται*.

β. Then follows the inventory of the votive objects to be melted down, consisting of vessels, coins, and models of parts of the body dedicated in

gratitude for cures. Such models were sometimes executed in marble. See *ante*, pt. i, Nos. lx-lxx.

In the recent excavations under the southern side of the Athenian Akropolis, three decrees very similar in purport have been discovered. One of these gives the report of three commissioners on the state of the treasure in the Asklepieion at some time between B.C. 307 and B.C. 266. After the report follows a long inventory of the models, τύποι, and other objects dedicated. See Kumanudes, 'Αθήναιον, v, p. 103 and p. 189; Martha, in Bulletin de Corr. Hellén. ii, pp. 419-445. The other two inscriptions relate to the treasure in the temple of the Ἥρωσις ἰατρὸς, which is to be dealt with in the same manner as the treasure in the Amphiaraiōn. See Corpus Inscript. Attic. ii, pt. i, Nos. 403, 404.

Line 1. *ἀναθημάτων*. Elsewhere in this inscription we find the later form *ἀναθεμάτων*.

Line 4. *κωθώνιον Κρατήσιον*. Here the object dedicated precedes the name of the dedicator, Kratesion, who must be a woman. *Κρατήσιος* occurs C. I. 2031.

Line 6. Böckh reads *ΜΩ*, but *Κλιτώ* is visible on the marble.

Line 16. *προσώπιον*, a small model of a face, not a mask, *προσωπεῖον*.

Line 17. Böckh reads *πρόσωπον* for *προσώπιον*.

Line 19. *Ἰ]ππωνος*, Böckh reads *Κή]πωνος*, but the first Π is visible.

Line 20. *ἡδυποτίδιον*, the diminutive of *ἡδυπότις*. In the inventory of the treasure of the Asklepieion we have *ἡδυπότια*, lines 34, 35.

Line 21. *λιβανωτίς*. The Lexicons give *λιβανωτρίς*, but *λιβανωτίς* occurs both here and in an inscription from Branchidæ, and also in line 33 of the inventory from the Asklepieion.

Line 25. *τετράχμα* for *τετράδραχμα*. See Etym. Mag. p. 754, 40.

Line 29. *Πλανίονος*. Böckh reads *Πα. νίονος*, but the third letter is visible.

ατίου. Böckh would read *Ἀτίου*, but there has been a letter before Α. Perhaps the name was Β]ατίου.

Line 40. *Πτολεμαϊκά*, not drachmæ, but coins on the Ptolemaic standard. Böckh distinguishes these Ptolemaic nummi from the *Ἀλεξανδρείας*, line 45, which are drachmæ on the Alexandrian standard. In the inventory of treasure in the Athenian Asklepieion we find mentioned *τετράχμων Ἀντι]γονεῖον*, line 45, and *τετράχμα Ἀντιγονεία τέτταρα*. See line 86 *ibid.*

Line 45. *ΔΔΔ*. I follow Böckh in reading *Ἄδα* here. The lapidary having by mistake written Δ three times must have then converted each of these letters into Α.

Line 50. *χῦμα*, a lump of metal probably dedicated by Alphiades to be used in making good any deficiency consequent on the melting down. Keil, (Sylloge, p. 37) refers for this word to Lobeck (Paralipp. p. 420), and considers its meaning equivalent to that of *φθοῖς* or *φθοῖδας*, which occurs in Athenian treasure lists.

CLXI.

On a slab of white marble, broken at the top. Height, 10½ in.; breadth, 10½ in. Presented to the British Museum by J. P. Gandy Deering, Esq., in 1820. C. I. 1566; Leake, *Travels in Northern Greece*, ii, p. 440; Keil, *Sylloge*, p. 30; L. Preller, *Berichte d. phil. hist. Classe d. K. sächs. Gesellsch. d. Wissensch.* 1852, pp. 140-188.

ΙΑΙ ΠΕΝΔΕΔΟΧΘΑΙ
 ΤΩΙΔ . ΜΩΙΟΙΝΟΦΙΛΟΝΦΙΜΕΝΟΣ
 ΨΡΗΤΑΠΡΟΞΕΝΟΝΕ΄ . Λ . ΚΑΙΕΥΕ
 . ΉΤΗΝΤΗΣΠΟΛΕΩΣΩΡΩΡΙΩΝΚΑΙ
 5 . ΥΤΟΝΚΑΙΕΚΓΟΝΟΥΣΚΑΙΕΙΝΑΙΑΥ
 . ΟΙΓΗΣΚΑΙΟΙΚΙΑΣΕΓΚΤΗΣΙΝΚΑΙΑΣΦ/
 . . ΙΑΝΚΑΙΑΣΥΛΙΑΝΚΑΙΠΟΛΕΜΟΥΚ . .
 ΕΙΡΗΝΗΣΚΑΙΚΑΤΑΓΗΝΚΑΙΚΑΤΑ
 ΘΑΛΑΤΤΑΝΚΑΙΤΑΛΛΑΠΑΝΤΑ
 10 ΟΣΑΠΕΡΚΑΙΤΟΙΣΑΛΛΟΙΣΠΡΟ
 ΞΕΝΟΙΣΚΑΙΕΥΕΡΓΕΤΑΙΣ
 ΑΝΑΓΡΑΨΑΙΔΕΤΟΔΕΤΟΥΗ
 ΦΙΣΜΑΕΝΣΤΗΛΗΙΛΙΘΙΝΗΚΑΙΣΤΗ
 ΣΑΙΕΝΤΟΙΕΡΩΙΟΥΑΜΦΙΑΡΑΟΥ

.....
 εἶπεν δεδόχθαι
 τῷ δ[ή]μῳ Οἰνόφιλον Φιμένος
 Κρήτα πρόξενον εἶ[ν]α[ι] καὶ εὐε-
 ργέτην τῆς πόλεως Ὀρωπίων καὶ
 5 αὐτὸν καὶ ἐκγόνους καὶ εἶναι αὐ-
 τῷ γῆς καὶ οἰκίας ἔγκτησιν καὶ ἀσφά-
 λε]ιαν καὶ ἀσυλίαν καὶ πολέμου καὶ
 εἰρήνης καὶ κατὰ γῆν καὶ κατὰ
 θάλατταν καὶ τὰλλα πάντα
 10 ὄσαπερ καὶ τοῖς ἄλλοις προ-
 ξένοις καὶ εὐεργέταις
 ἀναγράψαι δὲ τότε τὸ ψή-
 φισμα ἐν στήλῃ λιθίνῃ καὶ στή-
 σαι ἐν τῷ ἱερῷ τοῦ Ἀμφιαράου.

This is a decree of the city of Oropos granting the proxenia to Oinophilos, son of Phimen, a Kretan, and ordering that the stelè on which it is engraved be set up in the Hieron of Amphiaraios. This inscription was obtained from Kalamo (see Leake, *Travels in Northern Greece*, ii, p. 440), and was doubtless transported to that village from the ruins of the Amphiaraiion on the neighbouring site of Mavrodhilissi. When I visited this spot in 1852 there were a number of similar decrees of proxenia lying *in situ*, which are to be found in Rangabé, *Antiquités Helléniques*, ii, p. 252, foll., and Preller, in the Memoir cited in the heading. They were also published by me in *Transactions of Royal Soc. Lit. N. S.* v, pp. 107-152.

In most of these decrees the preamble runs thus: Ἄρχοντας ἐν κοινῷ Βοιωτῶν τοῦ δεῖνος, ἐπὶ δὲ πόλεως τοῦ δεῖνος, ἱερέως δὲ τοῦ Ἀμφιαράου τοῦ δεῖνος; a proof that they were enacted at a time when Oropos was a member of the Bœotian confederacy and not subject to the Athenians, on whose border it was situated.

Rangabé, chiefly on palæographical grounds, places most of these decrees between B.C. 340 and B.C. 156, during which period Oropos probably changed masters several times. See Preller, p. 180 of the treatise already referred to, and Köhler in *Mittheil. d. deutsch. Inst.* iv, pp. 259-261. This city seems to have sided with Bœotia from time to time whenever Athens was not strong enough to punish her defection.

The upper edge of the stelè on which our decree is engraved having been broken away, there is no evidence to shew whether in the preamble the name of the eponymous magistrate of the city followed that of the magistrate of the league, or stood alone. In any case the remains of the heading do not prove, as Böckh supposes, that Oropos was independent when the decree was made. See Meier in *Ersch and Grüber, Enkyklop.* iii, 5, p. 509 b.

Line 2. Φιμένος. Böckh reads Φιλίσωνος, but the reading is clear on the stone. I cannot find Phimen as a name in Pape or elsewhere.

CLXII.

On a slab of grey marble, broken at the top and bottom. Height, 2 ft. 8½ in.; breadth, 1 ft. 9½ in. Found at Parapongia, a place in Bœotia between Thespiæ and Platæa. C. I. 1590; Osann, i, 68, p. 199.

ΘΕΟΤΙΜΟΣ ΜΕΛΑΝΤΙΧΟΥ ΤΑΝΑΓΡΑΙΟΣ
 ΣΤΑΔΙΟΝ
 ΚΑΛΛΙΚΛΗΣ ΟΜΟΛΩΙΧΟΥ ΘΕΣΠΙΕΥΣ
 ΔΙΑΥΛΟΝ
 5 ΚΡΙΤΩΝ ΣΙΜΙΟΥ ΘΕΣΠΙΕΥΣ
 ΠΑΛΗΝ
 ΜΝΗΣΙΘΕΟΣ ΜΙΡΩΝΟΣ ΘΗΒΑΙΟΣ
 ΠΥΓΜΗΝ
 ΞΩΙΛΟΣ ΑΛΕΞΑΝΔΡΟΥ ΕΛΕΙΤΗΣ
 10 ΠΑΓΚΡΑΤΙΟΝ
 ΣΑΜΙΧΟΣ ΕΠΑΙΝΕΤΟΥ ΛΑΡΥΜΝΕΥΣ
 ΠΑΙΔΩΝ ΤΩΝ ΠΡΕΣΒ. ΤΕΡΩΝ ΔΟΛΩΝ
 ΕΡΜΟΓΕΝΗΣ ΑΠΟΛΛΩΝΙΟΥ ΞΙΜΥΡΝΑΙΟΣ
 ΣΤΑΔΙΟΝ
 15 ΕΡΑΤΩΝ ΕΥΧΑΡΙΔΟΥ ΟΠΟΥΝΤΙΟΣ
 ΔΙΑΥΛΟΝ
 ΕΡΑΤΩΝ ΕΥΧΑΡΙΔΟΥ ΟΠΟΥΝΤΙΟΣ
 ΠΕΝΤΑΘΛΟΝ
 ΟΥΛΙΑΔΗΣ ΑΡΤΕΜΙΣΙΟΥ ΧΡΥΣΑΟΡΕΥΣ
 20 ΠΑΛΗΝ
 ΔΑΜΟΚΡΑΤΗΣ ΤΙΜΟΚΛΕΟΥΣ ΚΩΙΟΣ
 ΠΥΓΜΗΝ
 ΔΙΟΚΛΗΣ ΔΙΟΚΛΕΟΥΣ ΑΘΗΝΑΙΟΣ
 ΠΑΓΚΡΑΤΙΟΝ
 25 ΑΠΟΛΛΟΔΩΡΟΣ ΑΠΟΛΛΟΔΩΡΟΥ ΚΥΖΙΚΗΝΟΣ
 ΑΓΕΝΕΙΟΥΣ ΣΤΑΔΙΟΝ
 ΔΙΟΝΥΣΙΟΣ ΝΙΚΑΡΕΤΟΥ ΠΛΑΤΑΙΕΥΣ
 ΠΕΝΤΑΘΛΟΝ
 ΠΑΝΤΑΛΕΩΝ ΔΗΜΟΦΩΝΤΟΣ ΜΥΝΔΙΟΣ
 30 ΠΑΛΗΝ
 ΑΛΚΙΜΟΣ ΜΗΝΟΦΙΛΟΥ ΝΙΚΑΙΕΥΣ ΑΠΟ ΒΙΘΥΝΙΑΣ
 ΠΥΓΜΗΝ
 ΣΩΣΤΡΑΤΟΣ ΔΩΡΟΘΕΟΥ ΔΗΜΗΤΡΙΕΥΣ

	Θεότιμος Μελαντίχου Ταναγραίος	Ουλιάδης Ἀρτεμισίου Χρυσσαορέυς	
	Στάδιον	Πάλην	20
	Καλλικλῆς Ὀμολωίχου Θεσπιεύς	Δαμοκράτης Τιμοκλέους Κῶος	
	Δίαυλον	Πυγμῆν	
5	Κρίτων Σιμίου Θεσπιεύς	Διοκλῆς Διοκλέους Ἀθηναίος	
	Πάλην	Παγκράτιον	
	Μνησίθεος Μίρωνος Θηβαῖος	Ἀπολλόδωρος Ἀπολλοδώρου Κυζικηνός	25
	Πυγμῆν	Ἀγενεῖους στάδιον	
	Ζωῖλος Ἀλεξάνδρου Ἐλείτης	Διονύσιος Νικαρέτου Πλαταίεύς	
10	Παγκράτιον	Πένταθλον	
	Σάμιχος Ἐπαινέτου Λαρυμνεύς	Πανταλέων Δημοφώντος Μύνδιος	
	Παῖδων τῶν πρεσβ[υ]τέρων δόλ[ι]χον	Πάλην	30
	Ἐρμογένης Ἀπολλωνίου Ζμυρναῖος	Ἀλκιμος Μηνοφίλου Νικαιεύς ἀπὸ Βιθυνίας	
	Στάδιον	Πυγμῆν	
15	Ἐράτων Εὐχαρίδου Ὀπούντι[ι]ος	Σώστρατος Δωροθέου Δημητριεύς	
	Δίαυλον	[Παγκράτιον]	
	Ἐράτων Εὐχαρίδου Ὀπούντι[ι]ος	.....
	Πένταθλον		

Fig 1.

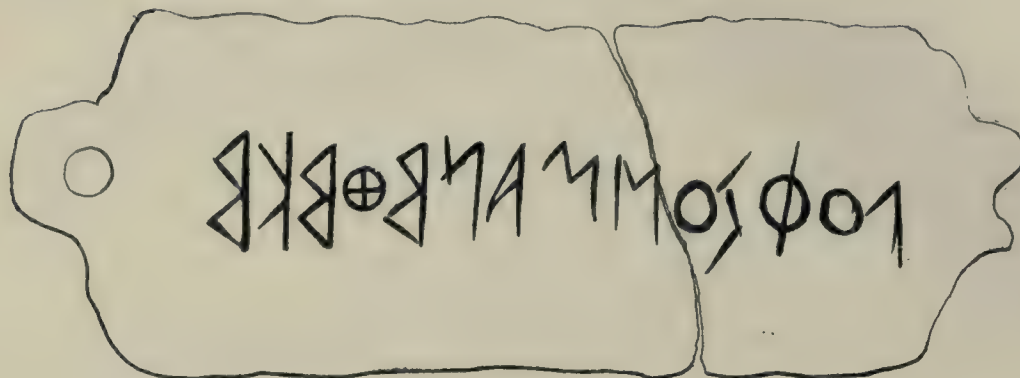
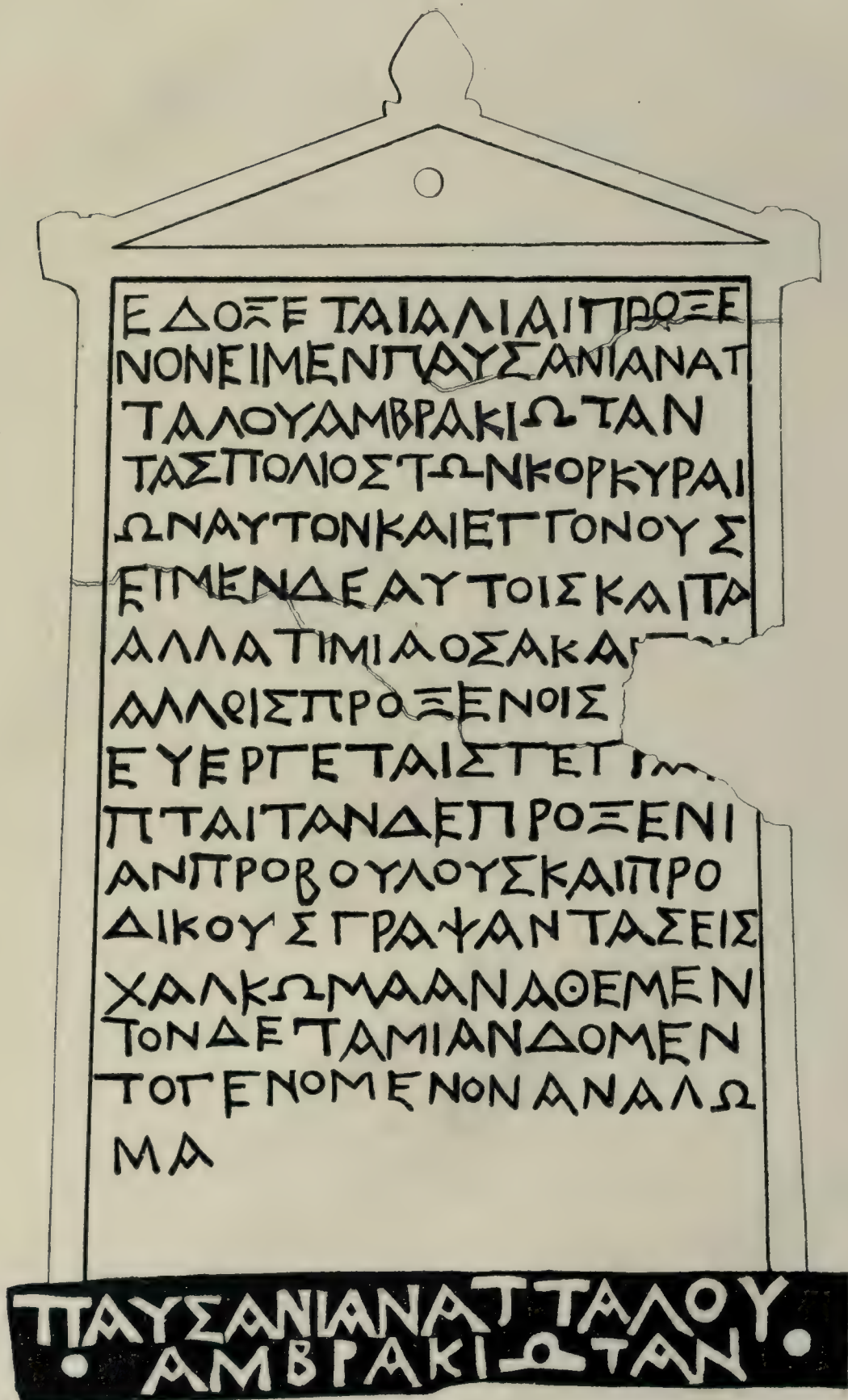


Fig 2.



This inscription contains a list of victors in athletic Games, and, as it was found near Thespiæ, we may assume with Böckh that the Games to which it relates were the Erotidia, in which festival Musical and Gymnastic contests were combined (Pausan. ix, 31, § 3; and C. I. 1429, 1430). Böckh points out that the age of this inscription is fixed by the mention of Eraton the Opuntian, in lines 15, 16. He identifies this Eraton with Eraton the Ætolian, who, according to Africanus, was Olympic victor, B.C. 240 (Olymp. 135). At that time the Lokri Opuntii were certainly Ætolians. This date is confirmed by the mention, line 32, of a citizen of Demetrias in Thessaly, and of a citizen of Nikæa, line 31. These cities were

founded respectively by Demetrios Poliorketes and Lysimachos, of whom the first was expelled from Macedon B.C. 287 (Olymp. 123, 2), the other died B.C. 283 (Olymp. 124, 2). Again, from the absence of Roman names from the list of victors it may be inferred that this inscription is earlier than the subjugation of Greece by the Romans. On the Agonic Victories of Bœotians, see Krause, Agonistik, p. 781. Keil, Sylloge, p. 65, remarks on line 25 that the Apollodoros mentioned here seems to be the same as in the Mykonos inscription published by Ross, Inscr. Ined. ii, p. 39, No. 145, line 22, Ἀπολλόδωρος Κυζικ[ηνὸς ἔδωκ]εν εἰς ἀθλα.

CLXIII.

On a tablet of white marble, the face of which is sculptured in the form of an Ædícula, composed of an architrave supported by two pilasters. In the recess thus formed are sculptured two long plaits of hair; on the architrave is a dedication to Poseidon. Length, 1 ft. 2 in.; breadth, 1 ft. 1 in. C. I. 1769; Millingen, Anc. Uned. Mon. pt. 2, pl. xvi, fig. 2. Found in the ruins of Phthiotic Thebes by Col. W. M. Leake (see his Travels in Northern Greece, iv, p. 361) and presented by him to the British Museum, 1839.

ΦΙΛΟΜΒΡΟΤΟΣ ΑΦΘΟΝΗΤΟΣ ΔΕΙΝΟΜΑΧΟΥ ΠΟΣΕΙΔΩΝΙ

Φιλόμβροτος, Ἀφθόνητος Δεινομάχου, Ποσειδῶνι.

CLXIV.

On a fragment of a stelè of white marble, surmounted by a pediment, in the centre of which is a rosette. About two inches of the left side of the stelè are broken away. Height, 7½ in.; breadth, 6½ in. C. I. 1768; Pfordten, De Dialect. Thessal. 1879, p. 22, No. xii; Lebas, Inscriptions, pt. iii, § 6, No. 1165. Found in the Phthiotis.

ΣΤΟΚΡΑΤΕΙ

ΤΤΑΡΑΚΕΙΑ

ΕΜΙΔΙΛΟΧΕ

ΕΑΙΕΥΞΑΜ

.....

Ἀρι]στοκράτει-

α]. . . τταρακεια

Ἀρτ]έμιδι Λοχε-

ία.] α εὐξαμ[ένη

The word in the second line must be the end of a patronymic adjective as Böckh supposed. For other instances see Pfordten, De Dial. Thess. p. 25; Dittenberger, in Hermes, xiii, p. 396. In line 4 we

should expect ΙΑΙ, but the first letter is Ε, and there must have been space for three letters to the left in the part broken away.

CLXV.

On an oblong bronze plate. Length, 5½ in.; breadth, 1½ in. From the Collection of the late Mr. James Woodhouse. Kirchhoff, Studien, 1877, p. 92; Vischer, Archäol. u. Epigraph. Beiträge aus Griechenland, Basel. 1855, pl. ii, 1, and his Kleine Schriften, i, p. 13, pl. ii, fig. 1; Mustoxidi, Delle Cose Corciresi, i, p. 233, No. lxix.

[For Uncials see Plate II, Fig. 1.]

Λόφιος μ' ἀνέθηκε

This inscription is a specimen of the archaic Corcyraean alphabet, of which there are several other examples. The characters employed are identical with those in the earliest Korinthian alphabet. The zig-zag line of the Iota in *Λόφιος* is a sign of great antiquity. Kirchhoff (Studien, 3rd edit. p. 97) assigns this and other archaic Corcyraean

inscriptions to the first half of the sixth century B. C. The plate on which this dedication is engraved was attached by nails either to the wall of a temple or as a label on the object dedicated. On the left side the hole for the nail remains, as in the case of the Olympian rhetra, *ante* CLVIII. The letters are very clearly and deeply cut.

CLXVI.

On a bronze plate surmounted by a small pediment, within which is an owl in relief between two olive branches incised. Height, 1 ft. $\frac{3}{4}$ in.; breadth, 6 in. Found at Palæopolis, the site of the ancient city of Corcyra, in 1839. From the Collection of the late Mr. James Woodhouse of Corfu. Mustoxidi, *Delle Cose Corciresi*, i, p. 189; Vischer, *Epigraph. u. Archäol. Beiträge aus Griechenland*, p. 7, No. 22, pl. 1.

[For Uncials see Plate III.]

Πρύτανις Στράτων,
 μείς Ψυδρεύς, ἀμέρα τε-
 τάρτα ἐπὶ δέκα, προστάτας
 Γνάθιος Σωκράτους
 5 πρόξενον ποιεῖ ἀ ἀλία
 Διονύσιον Φρυνίχου
 Ἀθηναῖον, αὐτὸν καὶ
 ἐγγόνους, δίδωσι δὲ καὶ
 γᾶς καὶ οἰκίας ἔμπασιν
 10 τὰν δὲ προξενίαν γράψαν-
 τας εἰς χαλκὸν ἀνθέμεν,
 εἴ κα προβούλοις καὶ προ-
 δίκουσι δοκῆ καλῶς ἔχειν.
 Διονύσιον
 15 Φρυνίχου
 Ἀθηναῖον.

This inscription contains a grant of proxenia by the city of Corcyra to Dionysios, son of Phrynichos, an Athenian. The decree is very peculiar in the form of its preamble, which notes the name of the Prytanis, the day of the month and the name of the Prostates instead of the usual heading *ἔδοξε τῇ ἀλίᾳ*. On this account, and on palæographical and philological grounds, Vischer assigns this decree to the fourth century B. C. It would thus be considerably earlier than the other Corcyraean decrees of proxenia which Böckh places about Olymp. 140. Vischer, p. 8, conjectures that the Phrynichos, father of Dionysios here mentioned, may perhaps be the Archon, Olymp. 110, 4 (B. C. 337), and points out that the Prytanis, Straton, who is the eponymous magistrate in this decree, is probably identical with the Straton whose name is inscribed on a roof-tile from a temple at Corcyra (Vischer, No. 18).

Line 2. *μείς Ψυδρεύς*. *μείς* is the Æolic or Ionic form of *μήν*, but according to Ahrens, *De Dialect. Dor.* p. 242, is used also in the milder Doric instead of *μής*; see Brugman in *G. Curtius*, Studien, iv, p. 87; Meister, *ibid.* p. 383.

Ψυδρεύς. This name does not occur in Hermann's *Monatskunde*. Vischer conjectures that it was originally an epithet of Hermes in the sense of *δόλιος*, and compares it with *ψυδρός*, 'lying.' In that case this month may have corresponded with the *Ἐρμαῖος*, *Ἐρμαίων* of Argos and other states. Only three other Corcyraean months are known to us,

Μαχανεύς, which seems to have been called after *Ζεὺς Μαχανεύς*, *Εὐκλείος*, and *Ἀρτεμίτιος*. See Bergk, *Beiträge zur Monatskunde*, p. 18.

Line 4. *προστάτας Γνάθιος*. Thucydides iii, 75, iv, 46, and Æneas Poliorc. ii, mention the *προστάται τοῦ δήμου* as Corcyraean magistrates, and (C. I. No. 1845, § 4, line 117) we have a *προστάτας προβούλων*. The position of the word *προστάτας* in the preamble of this decree makes it probable that the magistrate here named is the president for the time being of a board. Compare the position of the *στραταγός* in the Corcyraean decree, C. I. 1846, line 6.

Line 9. *ἔμπασις* for *ἔγκτασις*. We find this form both in Doric and Æolic. See Ahrens, *De Dialect. Dor.* § 15, p. 108, and *De Dialect. Æol.* § 47.

Line 11. *ἀνθέμεν*. To reconcile this change of construction with the antecedent sentence we must suppose *ἔδοξε* to be understood.

χαλκόν. *χάλκωμα* is used in the same sense in CLXVII and other later Corcyraean decrees of proxenia.

On the *πρόδικοι* here mentioned see C. I. 1845, line 114, and C. A. Müller, *De Corcyr. Rep.* p. 48. In Corcyraean decrees they are usually associated with the *πρόβουλοι*.

The owl between two olive branches within the pediment of this tablet is there placed as the distinctive symbol, *παράσημον* or *ἐπίσημον*, of Athens, of which state the person honoured in the decree was a citizen. In like manner on the Olympian bronze tablet which grants the proxenia to Demokrates, a



ΠΡΥΤΑΝΙΣ ΣΤΡΑΤΩΝ
ΜΕΙΣ ΨΥΔΡΕΥΣ ΑΜΕΡΑΤΕ
ΤΑΡΤΑ ΕΠΙΔΕΚΑ ΠΡΟΣΤΑΤΑΣ
ΓΝΑΘΙΟΣ ΣΩΚΡΑΤΕΥΣ
ΠΡΟΞΕΝΟΝ ΠΟΕΙΔΑΛΙΑ
ΔΙΟΝΥΣΙΟΝ ΦΡΥΝΙΧΟΥ
ΑΘΗΝΑΙΟΝ ΑΥΤΟΝ ΚΑΙ
ΕΚΤΟΝΟΥΣ ΔΙΔΩΤΙΔΕΚΑΙ
ΓΑΣΚΑΙ ΟΙΚΙΑΣ ΕΜΠΑΣΙΝ
ΤΑΝΔ ΕΠΡΟΞΕΝΙΑΝ ΓΡΑΨΑΝ
ΤΑΣ ΕΙΣ ΧΑΛΚΟΝ ΑΝΘΕΜΕΝ
ΕΙΚΑΤ ΠΡΟΒΟΥΛΟΙΣ ΚΑΙ ΠΡΟ
ΔΙΚΟΙΣ ΔΟΚΗΚΑ ΛΩΣ ΕΧΕΙΝ

ΔΙΟΝΥΣΙΟΝ
ΦΡΥΝΙΧΟΥ
ΑΘΗΝΑΙΟΝ

citizen of Tenedos, a bunch of grapes between two double axes, the παράσημον of that city, occupies the same position in the pediment. See Ausgrabung. i, pl. 31; Archäol. Zeit. 1876, p. 177, and p. 184. In illustration of this fashion of placing the insignia of a city on decrees of proxenia Mustoxidi cites the following passage from Antigonos Karystios, De Mirabil. c. xv: 'Εν δὲ Κράννωνι τῆς Θετταλίας δύο φασὶν μόνον εἶναι κόρακες διὸ καὶ ἐπὶ τῶν προξεν(ι)ῶν τῶν ἀνα-

γραφομένων τὸ παράσημον τῆς πόλεως (καθάπερ ἐστὶν ἔθιμον πᾶσι προσπαρτιθέναι) ὑπογράφονται δύο κόρακες ἐφ' ἀμαξίου χαλκοῦ. The correction προξενίων for προξένων in this passage is due to Locella, see Xenophon, Ephesiaca, ed. Peerlkamp, p. 324.

In this inscription the letters are filled in with silver. The holes pierced in the pediment shew that the tablet has been fastened on the wall of some public edifice.

CLXVII.

On a bronze tablet. Height, 9 in.; breadth, 4 $\frac{3}{8}$ in. Formerly in the Prossalendi Museum at Corfu. C. I. 1843; Mustoxidi, Cose Corciresi, i, p. 192; Dodwell, Travels, ii, p. 505; Röhl, Sched. Epigraph. p. 6.

[For Uncials see Plate II, Fig. 2.]

Ἔδοξε τῷ ἀλίᾳ, πρόξε|νον εἶμεν Πausανίαν Ἀτ|τάλου Ἀμβρακιώταν | τῆς πόλιος τῶν Κορκυραίων, αὐτὸν καὶ ἐγγόνους | εἶμεν δὲ αὐτοῖς καὶ τὰ | ἄλλα τίμα ὅσα κα[ὶ τοῖς] | ἄλλοις προξένους [καὶ] | εὐεργέταις γέγρα|πται τὰν δὲ προξενί|αν προβούλους καὶ προ|δίκους γράψαντας εἰς | χάλκωμα ἀναθέμεν, | τὸν δὲ ταμίαν δόμεν | τὸ γενόμενον ἀνάλω|μα.

Πausανίαν Ἀττάλου Ἀμβρακιώταν.

Böckh gives an incorrect copy made up chiefly from Mustoxidi.

CLXVIII.

On a small fragment of a bronze plate. Length, 3 $\frac{5}{8}$ in., by 1 $\frac{5}{8}$ in. Corfu. From the Collection of the late Mr. James Woodhouse.

... ΕΙΑΙΕ
ΤΩΝΧΡΗΜΑΤΩ
ΠΡΑΞΙΣΕΣΤΩΜΗ
ΔΟΓΜΑΤΙΤΕΤΟΜΗ

αι
τῶν χρημάτων
εἰς]πραξίς ἔστω μη
δόγματί τε το

This is probably a fragment of a decree relating to finance.

CLXIX.

On a slab of white marble formed by the union of three fragments; inscribed on both sides. Height, 8 in.; breadth, 9 in. Corfu. Blacas Collection; C. I. 1891.

a.

ΘΕΡΑΠΩΝ
ΕΤΩΝ·Η
ΧΑΙΡΕ

Θεράπων
ἐτῶν ἦ
χαίρε

b.

[On reverse of stone.]

ΕΛΛΙΝ
ΕΤΩΝ
ΝΧΑΙΡΕ

Ἐλλ[η]ν
ἐτῶν
ῆ χαίρε

CLXX.

On a fragment from a thin slab of white marble. Height, $2\frac{3}{4}$ in.; breadth, $2\frac{1}{2}$ in. Corfu. Bequeathed by Sir Walter C. Trevelyan, Bart., 1879.

ΓΕΥC

ΕΔΡΙΟ

ΛΩΝ

ΚΡΑ

συν]έδριον ?

CLXXI.

On a block of white marble. Length, 6 ft. $9\frac{1}{2}$ in.; breadth, 2 ft. $8\frac{1}{2}$ in.; thickness, 1 ft. 1 in. C. I. 1967; Addenda, *ibid.* ii, p. 990; Leake, *Travels in Northern Greece*, iii, p. 236; Vaux in *Transact. Roy. Soc. Lit.* viii, pp. 525-548. Presented by J. E. Blunt, Esq., H.M. Consul-General, Salonica, 1877.

ΠΟΛΕΙΤΑΡΧΟΥΝΤΩΝ ΣΩΣΙΠΑΤΡΟΥ ΤΟΥ ΚΛΙ
 ΙΑΤΡΑΣ ΚΑΙ ΛΟΥΚΙΟΥ ΠΟΝΤΙΟΥ ΣΕΚΟΥΝΔΟΥ
 ΖΙΟΥ, ΑΥΛΟΥ, ΑΟΥΙΟΥ ΣΑΒΕΙΝΟΥ, ΔΗΜΗΤΡΙΟΥ Τ
 ΦΑΥΣΤΟΥ, ΔΗΜΗΤΡΙΟΥ ΤΟΥ ΝΕΙΚΟΠΟΛΕΩΣ ΖΩ
 5 ΤΟΥ ΠΑΡΜΕΝΙΩΝΟΣ ΤΟΥ ΚΑΙ ΜΕΝΙΣΚΟΥ ΓΑΙΟΥ ΑΓΙΛΛΗΙΟΥ
 ΠΟΤΕΙΤΟΥ ΤΑΜΙΟΥ ΤΗΣ ΠΟΛΕΟΣ ΤΑΥΡΟΥ ΤΟΥ ΑΜΜΙΑΣ
 ΤΟΥ ΚΑΙ ΡΗΓΛΟΥ ΓΥΜΝΑΣΙΑΡΧΟΥΝΤΟΣ ΤΑΥΡΟΥ ΤΟΥ ΤΑΥΡΟ
 ΤΟΥ ΚΑΙ ΡΗΓΛΟΥ

*Πολειταρχούντων Σωσιπάτρου τοῦ Κλ[εο]π[ά]τρας καὶ Λουκίου Ποντίου Σεκούνδο[υ] | υἱοῦ, Αἴλου Ἀοῦτου Σα-
 βείνου, Δημητρίου τ[οῦ] | Φάυστου, Δημητρίου τοῦ Νεικοπόλεως, Ζω[ῖ]λου | τοῦ Παρμενίωνος τοῦ καὶ Μενίσκου, Γαίου
 Ἀγιλλή[ο]υ | Ποτεῖτου, ταμίου τῆς πόλεως Ταύρου τοῦ Ἀμμίας | τοῦ καὶ Ῥήγλου, γυμνασιαρχούντος Ταύρου τοῦ
 Ταύρο[υ] | τοῦ καὶ Ῥήγλου.*

The block on which this inscription is engraved was formerly to be seen on the inner face of one of the piers of the Roman arch at Salonica, known in modern times as the gate of Vardar, and formed part of the original structure of this arch (see Heuzey, *Macédoine*, p. 272, pl. xxii bis). In 1876, shortly after this gate had been taken down, the inscription was rescued from destruction by being transported to the British Consulate. The ends of lines 3, 4 were completed on the next stone in the arch, which was not saved at the time of taking down the arch, but which is drawn in the facsimile of the inscription given in the *Transactions of the Royal Soc. Lit.* viii, plate, p. 528. It appears from a letter of the Rev. David Morton (*Northampton Herald*, April 24, 1878) that this second slab was probably used for building a new quay.

The number of Politarchs named in the inscription appears to be six, viz. Sosipatros son of Kleopatra and of Lucius Pontius Secundus, Aulus Avius Sabinus, Demetrios son of Faustus, Demetrios son of Neikopolis, Zoilos son of Parmenion, Gaius Agilleius Poteitus.

In another inscription from Salonica, published by Heuzey, *Macédoine*, p. 274, No. 112, the date of which is A.D. 143, the number of Politarchs is in like

manner six, as had been previously inferred by Tafel, *Thessalonica*, p. xxx, and p. 103. On the other hand, in an unedited inscription copied by Mr. Barker at Salonica, which records a dedication by the city of Thessalonika to the Emperor Claudius, A.D. 44, the number of Politarchs is only two, and it is to be inferred from the photograph of this inscription that no more names were inscribed on the stone.

Politarchs are also mentioned in an inscription from Derriopos in Macedonia, Heuzey, *Mission de la Macédoine*, p. 315; also in the Acts of the Apostles, xvii, 6, 8; and in an inscription found at Kertch, Zhil, *Antiqu. du Bosphore*, ii, *Inscript.* xviii.

In our inscription the name of the mother in two cases follows where we should expect the father's. Sosipatros is styled son of Kleopatra and Lucius Pontius Secundus; in line 6 we have *Ταύρου τοῦ Ἀμ-
 μίας τοῦ καὶ Ῥήγλου*, Tauros, surnamed Reglos, son of Ammia. This is very unusual; Leake thought that the precedence given to the name of the mother in these two cases indicates that descent was claimed from the royal family of Macedonia, but this is hardly likely. At the beginning of line 8 the letters ΡΗΛΩ are rudely scratched; these are no part of the original inscription, but seem to be an ancient graffito.

CLXXII.

On a sepulchral stelè of white marble, the face of which is sculptured in the form of a small temple in antis, to represent an heröon. Within the antæ is a group in relief consisting of a veiled female figure seated, looking to the right. Facing her stands a youth whose right hand grasps hers. Behind him stands a draped female figure whose left arm rests on the youth's left arm; her left hand rests on his left hand. Behind the seated figure is a veiled female figure standing, and in the background in lower relief are two male figures confronted, one of whom is bearded. At the foot of the seat are a standing female figure and a seated female figure, whose smaller stature indicates their inferior rank. All eight figures are draped. On the top of the monument tiles are sculptured in relief to represent the roof. The inscription is above the figures. Height, 3 ft. 8¼ in.; breadth, 2 ft. 5¼ in. Purchased by me at Salonica in 1854, from a dealer, who stated that he had obtained this stelè from Pella.

ΣΩΠΑΤΡΑ : ΑΝΤΙΜΑΧΟΣ : ΦΙΛΟΠΑΤΡΑ : ΠΑΥΣΑΝΙΑΣ
ΠΑΥΣΑΝΙΟΥ : ΠΑΥΣΑΝΙΟΥ : ΜΙ. ΥΛΟΥ : ΑΝΔΡΙΣΚΟΥ

*Σωπάτρα : Ἀντίμαχος : Φιλοπάτρα : Πausanίας
Πausανίου : Πausανίου : Μι[ρ]ύλου : Ἀνδρίσκου.*

Pausanias, son of Andriskos, married Philopatras, daughter of Mirylos; they had issue Sopatra and Antimachos.

CLXXIII.

Engraved on a terminal bust of Aeschines in white marble. Height, 2 ft. 2½ in. Obtained by Colonel Leake at Pelagonia in Macedonia, and presented by him in 1839. C. I. 2000; Millingen, Ancient Uned. Monum. ii, pl. 9, 10.

ΑΙΣΧΙΝΗΣ

Αισχίνης

CHAPTER III.

INSCRIPTIONS FROM THRACE AND THE KIMMERIAN BOSPOROS.

CLXXIV.

On a block of white marble. Height, 3 ft. 10 in.; breadth, 3 ft. 1½ in. Kumanudes, in the *Πανδώρα*, June, 1868; Perrot, *Mémoires d'Archéologie*, p. 199. Presented by William Price, Esq., 1864.

ΑΓΑΘΗ ΤΥΧΗ
 ΚΑΤΑΤΑΔΟΞΑΝΑΤΗΚΡΑΤΙΣΤΗΒΟΥΛ-
 ΚΑΙΤΩΛΑΜΠΡΟΤΑΤΩΔΗΜΩ ΤΗΣ
 ΛΑΜΠΡΟΤΑΤΗΣΜΗΡΟΠΟΛΕΩΣΤΟΜΕΩΣ
 5 ΛΥΡΗΛΙΟΝΠΡΕΙΣΚΙΟΝΙΣΙΔΩΡΟΝ
 ΤΟΝΠΟΝΤΑΡΧΗΝΚΑΙΑΡΞΑΝΤΑΤΗΝ
 ΠΡΩΗΝΑΡΧΗΝΑΓΝΩΣΚΑΙΑΜΕΜΠΤΩ .
 ΚΑΙΑΡΧΙΕΡΑΣΑΜΕΝΟΝΗΝΔΙΟΠΛΩΝ
 ΚΑΙΚΥΝΓΕΣΙΩΝΦΙΛΟΔΟΞΩΣΦΙΛΟΤΕΙΜΙΑΙ
 10 ΕΦΕΞΗΣΗΜΕΡΩΝΕΞΜΗΔΙΑΛΙΠΟΝΤΑ
 ΚΑΙΗΝΑΡΧΙΕΡΕΙΑΝΣΥΝΒΙΟΝΑΥΤΟΥ
 ΟΥΛΠΙΑΝ ΜΑΤΡΩΝΑΝ
 ΠΑΣΗΣΤΕΙΜΗΣΚΑΙΑΡΕΤΗΣΧΑΡΙΝ
 ΤΟΝΚΑΙΒΟΥΛΕΥΗΝΚΑΙΤΩΝΤΡΩΤΕΥΟΝΩΝ
 15 ΤΗΣΛΑΜΠΡΟΤΑΗΣΦΛΑΟΥΙΑΣΝΕΑΣ
 ΠΟΛΕΩΣΚΑΙΑΝΤΙΠΑΤΡΙΔΟΣ

Ἀγαθὴ Τύχη
 κατὰ τὰ δόξαντα τῇ κρατίστῃ βουλῇ
 καὶ τῷ λαμπροτάτῳ δήμῳ τῆς
 λαμπροτάτης Μητροπόλεως Τόμεως
 5 Αὐρήλιον Πρεῖσκιον Ἰσίδωρον
 τὸν Ποντάρχη καὶ ἄρξαντα τὴν
 πρώτην ἀρχὴν ἀγνώως καὶ ἀμέμπτως
 καὶ ἀρχιερασάμενον τὴν δι' ὄπλων

καὶ κνηγεσιῶν φιλοδόξως φιλοτειμίαν
 10 ἐφεξῆς ἡμερῶν ἐξ μὴ διαλιπόντα
 καὶ τὴν ἀρχιερείαν σύνβιον αὐτοῦ
 Οὐλπίαν Μάτρωναν
 πάσης τειμῆς καὶ ἀρετῆς χάριν
 τὸν καὶ βουλευτὴν καὶ τῶν πρωτευόντων
 15 τῆς λαμπροτάτης Φλαουίας Νέας
 Πόλεως καὶ Ἀντιπατρίδος.

A decree of the Boulè and Demos of Tomis in honour of Aurelius Priscius Isidoros, who filled the office of Pontarches and presided in the first ἀρχή, and as Archiereus celebrated the liturgy relating to military exercises and hunting. He was also a member of the Boulè and one of the chief citizens of Flavia Neapolis and of Antipatris. His wife, Ulpia Matrōna, who was chief priestess (Archiereia), is also honoured.

Böckh gives no inscriptions from Tomis, but the name of this city is mentioned in an honorary decree from Mesembria. C. I. 2053 d, ii, p. 995; compare *ibid.* p. 997, No. 2056 e and 2056 c, p. 79.

The site of Tomis was first fixed at Anadol-Köi, near Kustenji, by the discovery there of an inscrip-

tion recording a dedication of a statue of Marcus Aurelius by a company of ναύκληροι. See Gerhard in *Archäol. Zeit.* 1850, p. 141; Fröhner, *Inscriptions Grecques du Louvre*, No. 77, p. 162. Subsequently, in the course of making the railway, twenty-five inscriptions were found, thirteen of which were published by Kumanudes in the Greek newspaper *Πανδώρα* of June 1, 1868. Tomis was a member of a confederacy of Ionian cities which originally consisted of five cities, but which in the time of Hadrian had become a Hexapolis, as is shewn by the evidence of an inscription from Kustenji published in the *Φιλολογικὸς Σύλλογος* of Constantinople, iv, p. 107, No. 4, in which the same official per-

sonage is described as *Ποντάρχης* and *ἀρχὴς τῆς Ἐξαπόλεως*. The numismatic evidence as to this league has been collected by Mr. Gardner, Numismatic Chronicle, N. S. xvi, pp. 307–314. The original cities were Tomis, Mesembria, Odessos, Apollonia and Istros, to which Kallatis or Dionysopolis may have been subsequently added (Perrot, Mémoires, p. 448).

Line 6. *Ποντάρχης*. This title was in use not only on the European side of the Euxine but also in the Asiatic Pontos; see the Bithynian inscription, Waddington-Lebas, Pt. v, § 7, No. 1178, p. 288, where the same person is styled *Βειθυνιάρχης* and *Ποντάρχης*. The *Ποντάρχης* also occurs in inscriptions

from Sinopè and Pompeiopolis. See C. I. 4157; Perrot, Mémoires, pp. 170–174. The dignity of Pontarches was analogous to that of the Asiarches, Bithyniarches, Galatarches, Lykiarches and others which occur in inscriptions in Asia Minor. See Marquardt, in Ephemeris Epigraphica, i, p. 208, who maintains, in opposition to Waddington, *loc. cit.*, that these dignitaries were always as a matter of course the *ἀρχιερεῖς* of their respective provinces. In our inscription and the following one, No. CLXXV, the two dignities are certainly united in one person.

Line 15. *Φλαυίας Νέας Πόλεως*. Certainly the city in Samaria so named rather than Novæ, with which Perrot (Mém. d'Archéologie, p. 200) would identify it.

CLXXV.

On a block of white marble. Height, 3 ft. 4 in.; breadth, 2 ft. 9 in. Presented by William Price, Esq., 1864. J. Millingen, in the *Φιλολογικὸς Σύλλογος* of Constantinople, iv, p. 105; Kumanudes, in *Πανδώρα*, June, 1868, No. 437.

ΑΓΑΘΗ ΤΥΧΗ

ΚΑΤΑΤΑΔΟΞΑΝΤΑΤΗΚΡΑΤΙΣΗ
ΒΟΥΛΗΚΑΙΩΛΑΜΠΡΟΤΑΩ·ΔΗΜΩΤΕΛΑΜ

ΠΡΟΤΑΤΗΣ·ΜΗΤΡΟΠΟΛΕΩΣ·ΚΑΙ

5 ΑΤΟΨΕΨΩΝΨΜΟΨΠΟΝΤΟΨ·ΤΟΜΕΩΣΤΟΝ
ΠΟΝΤΑΡΧΗΝ·ΑΨΡ·ΠΡΕΙΣΚΙΟΝ

ΑΝΝΙΑΝΟΝ

ΑΡΞΑΝΤΑΤΟΨΚΟΙΝΟΨΥΝΕΛΛΗΝΩΝΚΑΙΨΕΜΨ
ΠΟΛΕΩΣΗ·Α·ΑΡΧΗΝΑΓΝΩΣΚΑΙΙΑΡΧΙΕΡΑΩ

10 ΜΕΝΟΝΤΗΝΔΙΟΠΛΩΝΚΑΙΨΝΓΕΣΙΩΝΕΝΔΟΞΩΣ
ΦΙΛΟΤΕΙΜΙΑΝΜΗΔΙΑΛΙΠΟΝΤΑ·ΑΛΛΑΚΑΙΒΟΨΛΕΨ
ΤΗΝΚΑΙΤΩΝΤΡΩΤΕΨΟΝΩΝΦΛΑΒΙΑΣΝΕΑΣΨ
ΛΕΩΣΚΑΙΤΗΝΑΡΧΙΕΡΕΙΑΝΨΜΒΙΟΝΑΨΤΟΨ

ΙΟΨΛΙΑΝΑΠΟΛΑΨΕΤΗΝ

15 ΠΑΣΗΣ ΤΕΙΜΗΣ ΧΑΡΙΝ

Ἄγαθῇ Τύχῃ

κατὰ τὰ δόξαντα τῇ κρατίστῃ
βουλῇ καὶ τῷ λαμπροτάτῳ δήμῳ τῆς λαμ-
προτάτης Μητροπόλεως καὶ

5 αὐτοῦ Εὐωνύμου Πόντου Τόμεως τὸν
Ποντάρχην Αὐρ. Πρέισκιον

Ἄννιανόν

ἀρξάντα τοῦ κοινῶ τῶν Ἑλλήνων καὶ τῆς Μητρ[ο-
πόλεως τὴν·α·ἀρχὴν ἀγνώως, καὶ ἀρχιερασά-
10 μενον τὴν δι' ὄπλων καὶ κυνηγεσιῶν ἐνδόξως
φιλοτειμίαν μὴ διαλιπόντα, ἀλλὰ καὶ βουλευ-
τὴν καὶ τῶν πρωτεύοντων Φλαβίας Νέας Πό-
λεως καὶ τὴν ἀρχιέριαν σύμβιον αὐτοῦ,

Ἰουλίαν Ἀπολαύστην,

15 πάσης τειμῆς χάριν.

A decree of the Boulè and Demos of Tomis in honour of the Pontarches, Aurelius Priscus Annianus, who presided over the confederacy of Hellenes, *κοινὸν τῶν Ἑλλήνων*, in the first *ἀρχή*. He, like the Pontarches of the preceding inscription, was a member of the Boulè, and one of the leading citizens of Flavia Neapolis. His wife, Julia Apolaustè, who was *ἀρχιέρεια*, is also honoured in this decree.

Line 5. *τοῦ Εὐωνύμου Πόντου*. Compare Strabo, xii, p. 541, τὰ Ἀριστερὰ τοῦ Πόντου—the coast of the

Pontos Euxeinus on the left of those who entered it from the south.

Line 8. The *κοινὸν τῶν Ἑλλήνων* here may be compared with the *κοινὸν τῶν ἐν Βιθυνίᾳ Ἑλλήνων* in a Bithynian inscription. Perrot, Galatie, i, p. 35.

Lines 9, 10. *ἀρχιερασάμενον τὴν δι' ὄπλων καὶ κυνηγεσιῶν ἐνδόξως φιλοτειμίαν μὴ διαλιπόντα*, 'having celebrated continuously as Archiereus the liturgy relating to military exercises and the chase.' *φιλοτειμία* must be taken here and in the preceding inscription in the sense of *leitourgia*. See *post*, No. CLXXVII.

CLXXVI.

Stelè of calcareous stone. Height, 4 ft. 10½ in.; breadth, 2 ft. 4¼ in. The mouldings at the top and bottom have been chipped away in front, but not at the sides. J. Millingen, in the *Φιλολογ. Σύλλογος* of Constantinople, iv, p. 105; Kumanudes, in *Πανδώρα*, June, 1868, No. 437.

ΑΓΛΘΗΤΥΧΗ
 ΙΟΥΛΙΑΝ Ι Δ
 ΣΕΒΑΣΤΗΝΝΑΥΤΟΚΡΑ
 ΤΟΡΟΚΑΙΣΑΡΟΣ·Μ·ΑΥΡΑ
 5 ΛΙΟΥΣΕΥΗΡΟΥ / Υ
 ΕΥΣΕΒ·ΕΥΤΥΧ·ΣΕΒ·ΜΗΤΕ
 ΡΑΚΑΙΤΩΝΓΕΝΝΑΙΟΤΩΝ
 ΑΥΤΟΥΣΤΡΑΤΟΠΕΔΩΝ
 ΒΟΥΛΗΔΗΜΟΣΤΗΛΑΜ
 10 ΓΡΟΤΑΤΣΜΗΤΡΟΠΟΛΕΩΣ
 ΚΑΙ·Α·ΤΟΥΕΥΩΝΥΜΟΥΑΝΟΥ
 ΤΟΜΕΩΣ

Ἀγαθῇ Τύχῃ
 Ἰουλίαν (Μαμμαία)ν | Σεβαστὴν
 5 Αὐτοκράτορος Καίσαρος Μ. Αὐρηλίου
 Σευήρου Ἀ(λεξάνδρου)ν | Εὐσεβ. Εὐτυχ. Σεβ. Μητέρα
 καὶ τῶν γενναιοτάτων | αὐτοῦ Στρατοπέδων |
 βουλῇ, δῆμος τῆς
 10 λαμπροτάτης Μητροπόλεως | καὶ ἄ.
 τοῦ Εὐωνύμου Πόντου | Τόμεως.

The names *MAMMAIAN*, line 2, and *ALEXANDROY*, line 5, have been purposely erased on the stone. This erasure must have been made after the murder of Alexander Severus by order of his successor, Maximinus.

CLXXVII.

Stelè of calcareous stone. Height, 5 ft. 5½ in.; breadth, 2 ft. 8 in. Above the inscription is a lunette, within which a bearded figure reclines at a banquet. At the foot of the couch sits a female figure draped and veiled; at the head of the couch stands a diminutive male figure with legs crossed. Above the centre of the lunette rises a fir cone, at each side of which is a lion's head in full face. In the exergue below are the remains of a relief; a mounted warrior at full speed aims his lance downwards. The upper part only of this figure is preserved; probably, in the lower part of the relief was a prostrate foe. At each side of the inscription is a border of vine tendril; on each return face of the stelè is a serpent, its head to the top. J. Millingen, in the *Φιλολογ. Σύλλογος* of Constantinople, iv, p. 105; Kumanudes, in *Πανδώρα*, June, 1868, No. 437; Perrot, *Exploration de la Galatie*, i, p. 68.

ΤΕΙΜΟΚΡΑ
 ΤΗΣΑΛΕΞΑΝ
 ΔΡΟΥΓΕΝΙΝΙΚ
 ΟΜΗΔΕΥΣΟΚΕΤ
 5 ΟΙ ΜΙΤΗΣΦΥΛΗΣ
 ΡΩΜΕΩΝΖΗΣΑΣΕΠΙ
 ΤΕΙΜΩΣΕΝΤΗΤΟΜΙΣ
 ΩΝΚΕΦΡΟΝΩΝΕΑΥ
 ΤΩΚΕΤΗΓΥΝΕΚΙΕΑΥ
 10 ΤΟΥΟΛΠΙΑΚΑΣΤΑΚΕ
 ΤΩΥΕΙΩΕΑΥΤΟΥΟΥΛ
 ΠΙΩΜΑΡΤΙΝΩΦΥΛΗ
 ΣΡΩΜΕΩΝΦΙΛΟΤΕΙ
 ΜΟΝΕΒΤΟΜΟΝΠΟΛΕ
 15 ΩΣΤΗΝΣΤΗΛΕΙΔΑΚ·
 ΤΕΣΚΕΒΑΣΑΣΥΝΤ
 ΩΤΟΠΩΤΩΠΕΡΙΩΡΙΣ
 ΜΕΝΩΟΕΣΤΜΟΙΚΟΙΝΟΝ
 ΜΟΙΠΡΟΣΚΑΛΕΙΝΙ
 20 ΚΟΝΣΤΡΟΦΗΧΕ
 ΡΕΠΑΡΟΔΙ ΤΑ

Τειμοκράτης Ἀλεξάνδρου, γένι Νικομηδεὺς,
 5 ὁ καὶ Τρομίτης, φυλῆς Ῥωμέων, ζήσας ἐπιτείμως
 ἐν τῇ Τόμῃ, ζῶν καὶ φρονῶν, ἑαυτῷ καὶ τῇ
 10 γυνεκὶ ἑαυτοῦ Ὀλπία Κάστα καὶ τῷ υἱῷ
 ἑαυτοῦ Οὐλπίῳ Μαρτίνῳ, φυλῆς Ῥωμέων,
 15 Φιλότειμον ἔβτομον πόλεως, τὴν στηλεῖδα κ[α-
 τεσκέβασα σὺν τῷ τόπῳ τῷ περιωρισμένῳ
 20 ὃ ἐστὶ μοι κοινόν | μοι πρὸς Καλεϊνικὸν Στροφῆ·
 χέριε παροδείτα.

Line 5. *OI*. After *O* has been incised *M*, afterwards erased.

Line 13. *Φιλότειμος* here must be an honorary title, as in the following inscription, No. CLXXVIII, and in another inscription from Tomis, No. 7 of the series published by Kumanudes in the *Πανδώρα*, June, 1868,

where we have *Φιλοκλῆς Χρήστου, Φιλότειμος τοῦ οἴκου τῶν ναυκλήρων*. Compare the Kyzikene inscriptions, C. I. 3662, 3663 A, lines 22, 23, and B, line 10, 3664, 3666, 3773, and Böckh, on C. I. 3662, also Kumanudes, *loc. cit.*, who conjectures that this honorary title was bestowed on those who distinguished themselves by

their liberality as *λειτουργοί*. It may be inferred from the use of *φιλοτειμία*, lines 10, 11, CLXXV *ante*, that *Φιλότειμος* and *Φιλοτειμία* were used in these inscriptions as the equivalents of *λειτουργός*, *λειτουργία*. In this case the *ἔβτομον* which follows *Φιλότειμον* may mean seventh in rotation. We might have expected

here *Φιλότειμος ἔβτομος*, but the change of case may be due to inadvertence. See *post* CCXXXII, CCXXXIII. In CLXXVIII the *Φιλότειμος* seems to be connected with the *φυλή* which follows it.

Line 15. After the final *Κ* there is no trace of *Α*.

CLXXVIII.

Stelè of calcareous stone. Height, 8 ft. 5 in.; breadth, 2 ft. 5½ in. Above the inscription a high pediment, plain. J. Millingen, in the *Φιλολ. Σύλλογος* of Constantinople, iv, p. 105. Kumanudes, in *Πανδώρα*, June, 1868, No. 437. Presented by William Price, Esq., 1864.

ΧΡΗΣΤΟΣΟΛΟΚΑ
ΛΟΥΦΙΛΟΤΕΙΜΟΣ
ΦΥΛΗΣΑΙΚΟΡΕΩΝ
ΚΑΛΩΣΒΙΩΣΑΣ
5 ΕΤΗΞΓ*ΧΑΙΡΕ
ΠΑΡΟΔΕΙΤΑ

Χρήστος Φ(ι)λοκά|λου Φιλότειμος | φυλής Αϊκορέων | καλῶς βιώσας | ἔτη ξγ· χαίρε | παροδείτα

Perrot, *Mémoires d'Archéologie*, p. 449, conjectures that *Αϊκορέων* here is an abbreviated form of *Αϊγικορέων*, the name of one of the four original Ionian tribes. Another of these, *Ἀργαδεῖς*, occurs

on another inscription from Tomis. These names, as Perrot remarks, *Mémoires*, p. 192, are evidence of the Milesian origin of Tomis.

CLXXIX.

Marble stelè. Height, 2 ft. 5½ in.; breadth, 1 ft. 7 in. Along the top a pattern of ivy. Found near Trajan's Wall in the Dobrudscha, at the distance of about three miles from Kustenji. Presented by Dr. W. H. Cullen, 1868.

ΙΟΥΛΙΑΝΟΥΨΠΑΙΣΗΝ
ΚΑΙΡΗΓΕΙΗΣΑΓΑΘΑΙ ΔΡΟΣ
ΕΠΤΑΚΑΙΔΕΚΕΤΗΣΦΩΣ
ΛΙΠΟΝΑΕΛΙΟΥΨ
5 ΣΜΥΡΝΗΔΕΝΘΗΣΚΩ
ΚΑΛΗΣΠΕΨΔΩΝΑΝΕΛΕΣΕ...
ΠΨΘΙΑΚΑΙΠΑΤΡΗΣΕΜ
ΜΑΠΑΛΗΣΚΟΜΙΣΑΙ
ΑΝΤΙΔΕΜΟΥΣΤΕΦΑΝΩΝ
10 ΓΕΝΕΤΑΙΚΑΙΠΑΤΡΙΣΕΧΟΥΣΙΝ
ΟΣΤΕΑΜΟΥΝΑΛΙΘΩ
ΤΩΔΕΝΙΚΕΨΘΟΜΕΝΑ
ΧΑΙΡΕΠΑΡΟΔΕΙΤΑ

*Ἰουλιανοῦ παῖς ἦν | καὶ Ῥηγείνης Ἀγάθανδρος |
ἐπτακαίδεκετῆς φῶς | λίπον ἀελίου |
Σμύρνη δ' ἐν θνήσκω | καλῆ, σπεύδων ἀνελέσθ[αι
Πύθια καὶ πάτρην στέμ|μα πάλης κομίσαι |
ἀντὶ δέ μου στεφάνων | γενέται καὶ πατρίσ ἔχουσιν |
δοτέα μούνα λίθω | τῷδ' ἐνι κευθόμενα. |
χαίρε παροδείτα.*

This is the epitaph of one Agathandros who died at Smyrna in his 18th year when on his way to

the Pythian Games, where he hoped to win a prize as a wrestler.

CLXXX.

On a slab of white marble. Height, 7 $\frac{3}{8}$ in.; breadth, 6 $\frac{3}{4}$ in.

ΒΑΣΙΛΕΥΟΝΤΟΣ ΒΑΣΙΛΕΩΣ
 ΡΟΜΑΤΟΥ ΦΙΛΟΚΑΙΣΑΡΟΣ ΚΑΙ ΦΙΛΟ-
 ΡΩΜΑΙΟΥ ΕΥΣΕΒΟΥΣ ΕΤΟΥΣ ΜΗΝΟΣ
 ΔΑΕΙΣΙΟΥ Ο ΕΩΤΗΣΜΑΣ ΚΑΙ ΠΑΡΘΕ-
 5 ΝΟΥΧΡΗΣΤΟΥΣ ΚΟΣΣΟΥ ΜΕΝΑΝΔΡΟΥ
 ΚΑΙ ΓΥΝΗ ΧΗΜΑΤΑΕΡΙΑ - ΕΡΙΑ ΑΝΕΘΗΚΑΝ
 ΘΑΛΛΟΥΣΑΝ ΟΙ ΕΠ ΤΗΝ ΗΜΩΝ ΝΑΙΟΥΡΙ
 ΣΑΝ ΕΠΙ ΤΑΡΑΜΟΝΗ ΜΕΤΑ ΔΕ ΤΗΝ . Ω
 . ΝΗΜΩΝ ΗΜΩΝ ΕΙΝΑΙ ΑΥΤΗΝ ΕΛΕΥΘΕ
 10 . ΝΥΠΤΟ ΔΙΑ ΓΗΝ ΗΛΙΟΝ ΑΝΕΠΑΦΗ . . . Ι
 . ΝΕ ΠΗΡΕΑΣ ΤΗΝ ΑΠΟ ΤΕ ΜΟΥ ΚΑΙ ΠΑΝΤΟΣ
 ΚΛΗΡΟΝΟΜΟΥ ΤΡΕΠΕΣΘΑΙ ΗΝ
 ΕΞ ΟΙΩΣΙ ΑΙ . / Ι

Βασιλεύοντος βασιλέως [Σαυ-
 ρομάτου Φιλοκαίσαρος καὶ Φιλο-
 ρωμαίου Εύσεβούς, ἔτους μηνὸς
 Δαεισίου . εωτησμάς? καὶ Παρθε-
 5 νουχρηστοῦς Κοσσοῦ Μενάνδρου
 καὶ γυνὴ Χηματαέρια? ἀνέθηκαν
 Θάλλουσαν θρεπτὴν ἡμῶν ναιο(?)υρι-
 σαν ἐπὶ παραμονῇ, μετὰ δὲ τὴν [ς]ω-
 ῆ]ν ἡμῶν ἡμῶν εἶναι αὐτὴν ἐλευθέ-
 10 ρα]ν ὑπὸ Δία, Γῆν, Ἡλιον, ἀνεπάφη[ν κα]ῖ
 ἀ]νεπηρεάστην ἀπὸ τ' ἐμοῦ καὶ παντὸς
 κληρονόμου τρέπεσθαι [δ' αὐτ]ῆν

For similar deeds of enfranchisement found in the Crimea, see C. I. 2114 *b*, 2114 *bb*, 2131 *b*; Stephani, *Parerga in Mélanges Gréco-Romaines*, St. Pétersbourg, 1866, ii, p. 201, fol.; Gille, *Antiquités du Bospore*, Inscript. xxii, xxiii; Graefe, *Inscript. Græc. in Mémoires de l'Ac. Imp. St. Pétersbourg*, 6^me série, vi, p. 12.

The late character of the palæography makes it probable that the Sauromates in the heading is the fifth king of the Bosporos of that name. He reigned A.D. 231-33.

Line 3. After *ἔτους* the numerals are omitted which in other inscriptions of the same class mark the date reckoned from the era of Bosporos. After *Δαεισίον*, line 4, are illegible letters which may either be numerals marking the day of the month or more probably be part of the name which follows. The month *Δαείσιος* occurs in another Crimean inscription (Stephani, *Compte rendu*, 1863, p. 207). This seems to be identical with the Macedonian month *Δαίσιος*, C. I. 2943, K. F. Hermann, *Monatskunde*, pp. 52, 101.

In lines 4-6 the names which are hardly legible may be Theotesmas and Parthenouchrestous, sons of Kossos Menandros and Chemataeria. *Παρθενουχρηστοῦς* would thus be a barbarous corruption of the Greek name *Παρθενοχρήστος*. See Böckh, C. I. ii, p. 114 and p. 117, on the prevalence of the diphthong *ou* in the Mæotic dialect.

Line 7. *ναιουρισαν*. Can this be a barbarous corruption of *ναιουσαν* in the sense of 'domiciled'?

Line 9. The second *ἡμῶν* must be governed by *ἐλευθέραν*.

Line 10. *ὑπὸ Δία, Γῆν, Ἡλιον*. The same form of adjuration occurs in the deed of enfranchisement from Anapa, in *Mélanges Gréco-Romaines*, ii, p. 201, where Stephani incorrectly reads *ὑποδιάγη*.

Line 12. After *κληρονόμου* there are traces of letters which may be restored *τρέπεσθαι [δ' αὐτ]ῆν*, compare C. I. 2114 *bb*, *τρέπεσ[θ]αι [δ'] αὐτὸν ὅπου ἀν[β]ού[λη]ται ἀνεπικωλύτως*.

I can make nothing of line 13.

The following inscriptions, Nos. CLXXXI to CCVI, were obtained by Colonel Westmacott at Kertch, during the occupation of that town by the allied English and French troops in 1856. Nos. CLXXXII, CLXXXIV, CLXXXIX, CXC, CXCI, CXCI, CXCI, CXCI, CCVI, have been published by Ashik in his work in Russian, on the Antiquities of the Bosporos, Odessa, 1848, which I have cited under each of these Nos. These inscriptions appear to have been all found in the neighbourhood of Kertch except No. CCVI, which was found at Phanagoria.

CLXXXI.

On a marble stelè, rounded at the top. Height, 2 ft. 5 in.; breadth, 1 ft. 5 in. Stephani, *Bullet. Acad. S. Pétersb.* 1856, p. 163, and in *Mélanges Gréco-Romaines*, ii, p. 26. Kaibel, *Epigr. Græc.* p. 96, No. 250.

ΡΑΜΗΝΙΣ

ΧΑΙΡΕ

.... ΑΙΣΟΥΠΟΛΙΗΤΙΝΑΡΙΣΑΛΟΝΚΛΕΟΙ.....

.ΙΟΥΝΑΝΑΡΕΤΑΣΙΝΕΚΑΠΑΝΕΛΟΠΑ.

5 ΔΥΣΠΕΝΘΗΣ ΑΙΔΑ ΤΤΕΜΝΟΝΔΕΤΣ

ΟΣΥΠΟΣΤΑΛΑΙΚΡΥΠΤ... ΙΑΙΕΝΑ.

ΛΑΝΚΕΥΘΕΙΜΟΡΦΑΝΤ... ΟΣΑΛΛΑΜΑ

ΑΜ Τ Ν ΣΙΚΕΙΝΑΣΕΣΦΑΟΣΑΘΑΝΑΤ..

Κλεοπάτ]ρα Μηνίσ[κου?

χαίρε

Τὴν Ἀ]μισοῦ πολιῆτιν ἀρίσταλον Κλεο[πάτραν

Β]ιθυνὰν ἀρετᾶς ἵνεκα Πανελόπα[ν

5 *ἄρπασε] δυσπενθῆς Ἀΐδας, σεμνὸν δὲ τὸ [κούρας*

σκᾶν]ος ὑπὸ στάλα κρύπτ(ετα)ι αἰενά[φ·

τὴν ἀπα]λὰν κεύθει μορφὰν τ[άφ]ος, ἀλλ' ἀμά[ραντον

πνεῦμ]α μένει κείνας ἐς φάος ἀθάνατ[ον.

Six lines of Elegiac verse; above the name of the deceased in majuscule letters. I have followed Kaibel's restorations, lines 5 and 7, in preference to those of Stephani.

Line 1. The *P* is quite clear on the marble before the *A*. Therefore Stephani's restoration *Κλεο[νίκαν]*, line 3, must be wrong.

Line 4. *Β]ιθυνάν*. Stephani supposes that the

subject of this epitaph was born at Amisos, and which is afterwards married in Bithynia. The comparison to Penelope is not unusual in epitaphs. See Welcker, *Sylloge Epigr.* No. 157.

Line 6. The three missing letters in *κρύπτ(ετα)ι* appear in Stephani's transcript, *Mél. Gréco-Rom.* ii, p. 26.

CLXXXII.

Stelè of calcareous stone. Height, 2 ft. 6½ in.; breadth, 2 ft. 6½ in. In relief above the inscription is a banquet scene, of which the upper part is broken away: on the couch has been a draped figure reclining, holding a cup in the left hand; the head, shoulders, and right side of this figure are wanting. Below the head of the couch stands a diminutive male figure having on his left arm an oblong shield. In front of the couch is a three-legged table on which are three vases and a ladle (*simpulum*); in front of the foot of the couch is a male statue on a rectangular base, holding in the left hand a bunch of grapes (?), and wearing a short chiton and chlamys. Next on the left is a draped terminal figure treated architectonically and standing on a pedestal. Further to the left are two statuettes of draped female figures, much injured: in the background behind them is a table supporting an arcade of three arches. Ashik, ii, p. 69, No. 33.

ΔΕΥΙΕΑΝΔΡΟΝΕ

ΟΥ ΧΑΙΡΕ

..... δε υιὲ Ἀνδρονε-

..... ου χαίρε

CLXXXIII.

Stelè of calcareous stone. Height, 2 ft. 3 in.; breadth, 2 ft. 1½ in. The inscription is placed on a horizontal band between two reliefs, the upper of which is broken away, leaving only the lower part of the legs of a horse, the legs of a male figure standing at his head, and a dog between the legs of the horse. In the lower relief is a Scythian warrior riding to the right. By the side of his horse and nearer the spectator runs a foal, the feet of which, and the head of the warrior, are wanting. The warrior holds a spear in his right hand; at his left side hangs the gorytos containing his bow and arrows; on his right thigh is a sword. His face is broken away.

ΑΡΤΕΜΙΔΩΡΕΙΔΙΟΓΑ
ΕΠΙΤΗΣΠΙΝΑΚΕΙΔΟΣ
ΧΑΙΡΕ

Ἀρτεμιδώρει Διογᾶ
ἐπὶ τῆς πινακείδος
χαίρει

This is a sepulchral monument to the memory of Artemidoros, son of Diogas. I am quite unable to explain ἐπὶ τῆς πινακείδος unless it has reference to

one of the two reliefs on this monument. Compare C. I. 2007 f, *Αἰλιανὸς Νείκων . . . ἀνέστησεν τὸν βωμόν· τὸν δὲ πίνακα ἀνέστησε γαμβρὸς αὐτοῦ.*

CLXXXIV.

Stelè of calcareous stone. Height, 2 ft. 11¾ in.; breadth, 1 ft. 8¾ in. Above the inscription is a relief representing a distyle herōon in which is a male figure, draped and bearded, standing on the right and joining his right hand with that of a youth wearing a chiton and chlamys, who stands on the left. Ashik, ii, p. 64, No. 17.

ΒΑΚΧΙΕΒΑΓΕΟΣ
ΚΑΙΥΙΕΒΑΚΧΙΕ
ΧΑΙΡΕΤΕ

Βάκχιε Βάγεος
καὶ υἱὲ Βάκχιε
χαίρετε

CLXXXV.

Stelè of calcareous stone. Height, 2 ft. 6 in.; breadth, 1 ft. 5 in. Above the inscription is a relief, much defaced, representing a distyle herōon within which a male figure stands on the right, wearing a short chiton and chlamys and joining his right hand with that of a female figure on the left, draped and veiled. Both face the front. On the left of the female figure is a diminutive female figure draped and carrying a cista.

ΚΟΥΛΙΑΓΥΝΗ
ΔΙΟΚΟΥΡΙΔΟΥ

Κουαία γυνή
Δ[ιο]σκουρίδου

CLXXXVI.

Stelè of calcareous stone. Height, 2 ft. 6½ in.; breadth, 1 ft. 6½ in. Above the inscription is a relief representing a distyle herōon, within which a male figure wearing a chiton and chlamys stands to the front, joining his right hand with that of a female figure, draped and veiled, who stands on the left turned towards him. On the right of the male figure stands a diminutive male figure. All the faces are destroyed.

ΓΑΙΟΣ ΓΑΙΟΥ
ΚΑΙΜΗΤΗΡΒΑΣΙΛΙ . . ΙΝΑ
ΧΑΙΡΕΤΕ

Γάιος Γάιου καὶ μητῆρ Βασιλι[νδ]ίνα χαίρετε

CLXXXVII.

Stelè of calcareous stone. Height, 2 ft. 6 in.; breadth, 1 ft. 9½ in. Upper part broken away. Above the inscription is a relief representing a distyle heröon, within which is a Scythian warrior riding to the right; the case for his bow and arrows, gorytos, hangs behind him; under his horse runs a dog. Behind the horse stands a diminutive male figure in a short chiton. The heads of both figures and of the horse are broken off.

ΔΑΙΣΚΕΑΡΙΑΡΑ
ΜΝΟΥΧΑΙΡΕ

Δαῖσκε Ἀριαράμνον χαίρε

CLXXXVIII.

Stelè of calcareous stone, upper part wanting. Height, 2 ft.; breadth, 1 ft. 8 in. Above the inscription is a relief representing a draped female figure standing to the front, the head and shoulders to near the waist wanting. On her left stands a diminutive draped female figure, holding in both hands a cylindrical casket.

ΔΑΣΧΑΙΚΙΝΩΛΙΟΣ
ΓΥΝΗΔΕΙΧΕΙΟΣ
ΧΑΙΡΕ

*Δάσχα Ἰκινόλιος
γυνὴ δὲ Ἰχειός
χαίρε*

CLXXXIX.

Stelè of calcareous stone. Height, 2 ft. 3 in.; breadth, 1 ft. 2¼ in. Above the inscription is represented a distyle heröon, within which are two figures in relief standing to the front. On the right is a female figure draped and veiled. The figure on the left is male and wears a chiton and mantle. Both faces wanting. Ashik, ii, p. 70, No. 38.

ΔΙΟΙΥΣΙΕΛΑΜΑΧΟΥ
ΧΑΙΡΕ

*Διονύσιε Λαμάχου
χαίρε*

CXC.

Stelè of calcareous stone, upper part wanting. Height, 2 ft. 6½ in.; breadth, 1 ft. 8½ in. Above the inscription is a relief representing a female figure, standing to the front, draped and veiled. On the right is a diminutive female figure draped and carrying with both hands an oblong casket. The heads of both figures are destroyed. Ashik, ii, p. 68, No. 31.

ΘΕΟΝΙΚΗ ΘΥΓΑΤΗΡ
ΝΙΚΙΟΥ ΧΑΙΡΕ

*Θεονίκη θυγάτηρ
Νικίου χαίρε*

CXCI.

Stelè of calcareous stone, upper part wanting. Height, 2 ft. 7 in.; breadth, 2 ft. 3 $\frac{3}{4}$ in. Above the inscription is a banquet scene. On the couch reclines a draped figure holding a kantharos in the right hand. At the foot of the couch is a female figure, draped and seated in a chair with her feet on a footstool. The heads of both these figures are wanting; the seated figure is turned towards the reclining figure. In front of the couch is a three-legged table on which are two vases and a ladle, simpulum: to the right of this table is a diminutive male figure carrying a vase in his right hand, in his left a branch. On the left of the seated female figure stands a diminutive female figure draped and carrying a cista. Ashik, ii, p. 70, No. 40.

ΙΣΙΓΟΝΗΓΥΝΗΗΡΑΚΛΙΔΟΥ
ΧΑΙΡΕ
ΗΡΑΚΛΕΙΔΗ Β
ΧΑΙΡΕ

Ἴσιγόνη γυνή Ἡρακλίδου
χαίρε
Ἡρακλείδη Β
χαίρε

Β, line 3, is probably for γυνή β, 'second wife.'

CXCI.

Stelè of calcareous stone, upper part wanting. Height, 1 ft. 9 $\frac{3}{4}$ in.; breadth, 1 ft. 7 $\frac{3}{4}$ in. Above the inscription is a relief representing a male figure on the right and a female figure on the left, both standing to the front and draped: they have apparently joined right hands. The head of the male figure and the female figure down to the waist are wanting. On the left of the female figure stands a diminutive female figure draped. Ashik, ii, p. 67, No. 24.

ΚΥΡΙΑΙΝΑ ΚΑΙΥΙΕ
ΑΡΙΣΣΤΑΓΟΡΑ ΧΑΙΡΕΤΕ

Κυρίαίνα καὶ υἱὲ
Ἀρισσταγόρα χαίρετε

CXCI.

Stelè of calcareous stone. Height, 2 ft. 4 $\frac{1}{4}$ in.; breadth, 1 ft. 7 $\frac{3}{4}$ in. Above the inscription is represented a distyle herōon, within which stands on the right a draped male figure turned to the front: on the left a smaller male figure wearing a short chiton and chlamys stands to the front, resting the left elbow and right hand on the top of a pillar. On the extreme left stands a diminutive male figure in a short chiton. The heads of all these figures are wanting.

ΗΡΑΚΛΕΙΔΗΠΑΣΤΕΙΟΣ,
ΧΑΙΡΕ

Ἡρακλείδη Παστεῖος
χαίρε

CXCI.

Stelè of calcareous stone, upper part wanting. Height, 1 ft. 9 in.; breadth, 1 ft. 4 $\frac{1}{2}$ in. Above the inscription is a relief representing a female figure draped and resting the left elbow on a pillar. On the left stands a diminutive female figure draped and carrying an oblong casket with open lid. The heads of both figures are broken off. Ashik, ii, p. 70, No. 39.

ΦΙΛΩΤΕΡΑΦΙΛΩΤΣ
ΥΘΥΓΑΤΗΡΓΥΝΗΔΕΗΖΟ
ΥΓΑΡ. Δ ΑΙ. Ε

Φιλωτέρα Φιλώτου θυγάτηρ, γυνή δὲ Ἡζού· παρ[ο]δ[εῖτα χ]αί[ρ]ε

CXCV.

Stelè of calcareous stone, upper part wanting. Height, 2 ft. 11½ in.; breadth, 2 ft. Above the inscription is a relief representing a female figure draped, standing to the front, and resting the left elbow and right hand on the top of a pillar. On the left stands a diminutive draped female figure. The heads of both figures broken away.

ΨΥΧΑΡΙΩΝΟΣ ἂ Τ
 ΑΓΑΘΟΚΛΕΙΑΣ
 ὤ ἂ ἴ
 Ἰ Ι Α Τ Α Κ Α Ι Ε Υ Κ Λ Ε Ι Η Σ
 5 ὄ ὄ ὄ ὄ ὄ ὄ ὄ ὄ ὄ ὄ ὄ ὄ ὄ ὄ ὄ ὄ ὄ ὄ ὄ
 ὄ ὄ ὄ ὄ ὄ ὄ ὄ ὄ ὄ ὄ ὄ ὄ ὄ ὄ ὄ ὄ ὄ ὄ ὄ ὄ
 ὄ ὄ ὄ ὄ ὄ ὄ ὄ ὄ ὄ ὄ ὄ ὄ ὄ ὄ ὄ ὄ ὄ ὄ ὄ ὄ

Ψυχάρωνος
Ἀγαθοκλείας
Χ[αίρ]ε
 ----- καὶ εὐκλείης ----- μ' ἔλαχον
 5 Πάτρης, ἐν δὲ -----

Lines 4 and 5 are probably part of an epitaph in elegiac verse.

CXCVI.

Stelè of calcareous stone, upper part wanting. Height, 2 ft. 1½ in.; breadth, 1 ft. ¾ in. Above the inscription is a relief representing the lower part of a draped female figure seated to the front on a chair with footstool. On the left is a diminutive female figure draped and carrying a cista.

ΨΥΧΗΓΥΝΗΒΡΑΔΑ
 ΚΟΥ ΧΑΙΡΕ

Ψυχὴ γυνὴ Βραδάκου χαίρε

CXCVII.

Stelè of calcareous stone, the right side broken away. Height, 5 ft. ¼ in.; breadth, 1 ft. 11¼ in. Above the inscription is represented a distyle herōon, within which in relief is a draped female figure seated to the right on a chair with a footstool. With her left hand she draws aside the veil from her neck, her right hand rests on her lap. Before her on the right stands a diminutive draped female figure. Behind her on the left stands a still more diminutive draped female figure holding a cista. The side rail of the chair rests on the figure of a Sphinx.

ΕΛΛΑΣΓΥΝΗ
 ΜΗΝΟΔΩΡΟΥ
 ΧΑΙΡΕ

Ἑλλας γυνὴ
Μηνοδώρου
χαίρε

CXCVIII.

Stelè of calcareous stone, top wanting. Height, 2 ft. 2¼ in.; breadth, 1 ft. 9⅜ in. Above the inscription is a relief representing two female figures draped and veiled, standing to the front and joining right hands: both faces destroyed.

ΔΙΟΔΟΤΗΓΥΝΗΠΑΜΦΙΛΟΥ
 ΘΥΓΑΤΗΡΔΕΠΡΕΠΩΤΟΣ
 ΚΑΙΜΗΤΗΡΚΑΛΙΣΤΗ
 ΧΑΙΡΕΤΕ

Διοδότη γυνὴ Παμφίλου
θυγάτηρ δὲ Πρέπωτος
καὶ μήτηρ Καλίστη
χαίρετε

CXCIX.

Stelè of calcareous stone, top broken away. Height, 2 ft. 3½ in.; breadth, 1 ft. 7 in. Above the inscription is a relief representing a female figure draped and veiled, standing to the front and resting her left elbow on her right hand. On the left is a diminutive female figure draped and carrying a casket. On the right is a diminutive male figure. The heads of these three figures are destroyed.

ΟΝΗ ΓΥΝΗ
ΧΑ ΟΣ ΧΑΙΡΕ

..... ονη γυνή
χα .. os χαίρε

CC.

Stelè of calcareous stone, broken at foot. Height, 2 ft. 5¼ in.; breadth, 1 ft. 11¼ in. Above the inscription is represented the front of an herōon, within which are two figures in relief: on the left is a draped female figure seated on a chair turned to the right, her left hand raised towards her head; her right hand extended from the elbow holds a mirror: on the right stands a female figure draped and veiled, her left hand raised to her head, her right hand holding an end of drapery across her waist; on either side of her is a diminutive draped female figure; the one carries a casket, the other an object not now distinguishable.

ΘΕΟΦΙΛΗ ΘΥΓΑ
Θεοφίλη θυγάτηρ

CCI.

Stelè of calcareous stone, the foot broken away. Height, 2 ft. 4½ in.; breadth, 1 ft. 6½ in. Above the inscription is a female figure draped and seated on a chair with a footstool. She is turned to the right: her left hand is raised to her head, her right hand rests on her lap; before her on the right stands a diminutive draped female figure. Both faces destroyed.

ΟΥΤΗ ΓΥΝΗ
..... ότη γυνή

CCII.

Stelè of calcareous stone. Height, 4 ft. ¼ in.; breadth, 2 ft. 5¾ in. The front of an herōon, within which is seated in high relief to the front a female figure, draped and veiled. Her left hand resting on her left knee holds a fruit; her right hand holds the edge of her mantle, which is brought over the head like a veil. On the left stands a diminutive draped female figure carrying a basket in her right hand and a purse (?) in her left. The inscription runs under the pediment of the herōon.

ΑΡΤΙΠΟΥΣΑΛΚΙΜΩΛΠ
Ἀρτίπους Ἀλκίμω ΛΠ

CCIII.

Bust in calcareous stone. Height, 1 ft. 1¾ in.; breadth, 11¼ in. Male figure draped on shoulders: much disfigured. The inscription is on a tablet forming a base to the bust.

ΚΑΙ ΠΟΣΒΑΚΚΑΡΟΥ
Ε ΤΩΝ
Κάρπος Βασσάρου
έτων

CCIV.

Stelè of calcareous stone. Height, 1 ft. 11¼ in.; breadth, 1 ft. 6¾ in. Above the inscription is a distyle herōon, within which is a horseman riding slowly to the right; a chlamys hangs from his left shoulder, and the gorytos is attached to his left side.

Α Τ Σ Θ Ε

CCV.

Stelè of calcareous stone. Height, 1 ft. 10 in.; breadth, 1 ft. 6½ in. Above the inscription is a relief representing a draped female figure standing on the right: her head, left shoulder, and breast wanting. On the left stands a diminutive female figure, draped and carrying a casket.

□ ○

CCVI.

Marble stelè, top and right side wanting. Height, 1 ft. 2¾ in.; breadth, 1 ft. 3 in. Above the inscription remain the lower part of the legs of a horse, standing to the right, and the legs of a male figure, standing at the head of the horse. Found at Phanagoria, thence moved to Yenikale near Kertch. C. I. 2129. Ashik, ii, p. 80, No. 5.

ΗΖΟΥΣΑΠΟΛΛΕ . .
ΔΟΥΤΟΙΣΠΑΡΑΓ . .
ΣΙΝ ΧΑΙΡΕΙΝ

'Ηζούς 'Απολλ[ωνί-
δου τοῖς παράγ[ου-
σιν χαίρειν

The form τοῖς παράγουσιν χαίρειν instead of χαίρε παροδίτα is unusual. Ashik reads 'Απολλων[ί]δου and πα[ρ]ά[γ]ουσιν.

CHAPTER IV.

ISLANDS OF THE ÆGEAN:

THASOS, LESBOS, SAMOS, KALYMNA, KOS, TELOS, RHODES,
KASSOS, KARPATHOS.

CCVII.

On an oblong block of white marble, with a joint on the right side and on the top. The back of the block has been sawn off. Length, 3 ft. 9¼ in.; breadth, 1 ft. 5 in. Brought from Thasos in 1728 by Captain J. Hales. *Archæologia of Soc. Ant. Lond. i, p. 333*, where a facsimile is given; *C. I. 2164*.

˘ ΕΔΑΡΙΟΙ ˘ ΚΑΤΑΙΑΣ ΔΑΙΓΙΠΤΑΝ ΔΕΚΑΤΑΙΑΣ ΔΤΥΝΔΑΡΕΩΣ ΔΕΚΑΤΑΙΑΣ Δ ΔΑΠΤΕΛΥΘΗ ΔΝΙ ΔΘ ΔΣΤΕ ΔΔΙ ΔΕΝΙΚΑ ΔΤΙ ΔΑΠΤΕΛΥΘΗ ΔΕΚΑΤΑ	ΜΟΡΜΙΛΛΟΝΕ ΤΥΝΔΑΡΕΩΣ ΔΕΚΑΤΑΙΑΣ Δ ΔΑΠΤΕΛΥΘΗ ΔΝΙ ΔΘ ΔΣΤΕ ΔΔΙ ΔΕΝΙΚΑ ΔΤΙ ΔΑΠΤΕΛΥΘΗ ΔΕΚΑΤΑ
--	--

<p style="text-align: center;">Ἔσ]σεδάριοι</p> <p>ὁ δεῖνα] Ἐκαταίας Αἰγίπταν Ἐκαταίας ἐνίκα] ᾧ? ἀπελύθη νι . θ̄ . στε . αῖ</p>	<p style="text-align: center;">Μορμίλλονε]s</p> <p>Τυνδάρεως Ἐκαταίας [ὁ δεῖνα ἐνίκα τι . ἀπελύθη Ἐκατα]ίας ἐνίκα</p>
---	--

This inscription is the fragment of a list of gladiators ranged under the two classes called *Essedarii* and *Mormillones*. After the name of each gladiator follows that of *Hekataia*, the lady who owned the band. (See *Friedländer, Sittengeschichte Roms, ii,*

p. 341.) In line 3 *νι* stands for *νικῶν*, *στε* for *στεφανωθείς*, as in *C. I. 2889*. See *Böckh, ad loc.* *ἀπελύθη* probably has the same force as the Latin *missio* in reference to a gladiatorial contest. Compare *ἀπελύθησαν, C. I. 6855 f.*

CCVIII.

On the left hand upper corner of a block of grey marble: the top edge and left side as far as the four uppermost lines are perfect. Height, 1 ft.; breadth, 11 in. *Mytilenè; C. T. N.*

ΑΡΙΣΤΟΓΛ ΕΡΑΙΝΩΙ 9 ΕΙΚΟΝΙΧΑΛΚΕ ΕΝΤΟΙΣΑΓΩΣ 5 ΕΝΤΩ ΨΑΓΟΡΕΥΣ ΄ΤΑΙΣΡΑΝ/ ΤΑΣΕΝΕ ΝΔΙΑ 10 ΤΙΟ΄	Ἄριστογ ἐπαίνω εἰκόνι χαλκῆ[α καὶ προεδρία ἐν τοῖς ἀγῶσ[ι 5 ἐν τῷ [θεάτρῳ? ἀ]ναγορεύσ[ει ταῖς παν[αγύρεσι ἀρε]τῆς ἐνε[κα ἀν ἔχω]ν δια[τελεί? 10
--	--

Fragment of an honorary decree conferring a bronze statue and other distinctions, such as *προεδρία* in the public games and proclamation of honours, on

some public benefactor, probably the person mentioned in the first line.

In this inscription the names of Pompey, of Theophanes, of Lesbonax, and of his son Potamon, are associated in a triple dedication. Theophanes of Mytilenè, an intimate friend and follower of Pompey, and the historian of his campaigns, was, according to Strabo, the most distinguished Greek of his time. The Mytilenæans, to whom through his influence autonomy was restored by Pompey, granted him divine honours after his death, and struck in his honour bronze coins, still extant (see Plehn, *Lesbiaca*, pp. 81, 211, 212; and for the fortunes of his

descendants, Kaibel in *Ephemeris Epigraphica*, ii, p. 19, xxiii). Lesbonax, father of Potamon, was a distinguished Mytilenæan sophist who lived in the reign of Augustus, and whose name with the epithet *ἥρωος νέος* appears on the bronze coins of Mytilenè. He is also here styled benefactor, saviour, and founder of his native city. For Potamon his son, see cxxii *post*.

Line 1. Too little remains of the first line of the dedication to Theophanes to enable me to offer a conjectural restoration.

CCXII.

On a stelè of grey marble, the left side broken away; along the top has been a moulding. Height, 1 ft. $\frac{3}{4}$ in.; breadth, 8 $\frac{1}{2}$ in. Mytilenè; C. T. N.

ΠΟΤΑΜΩΝΙ
ΛΕΣΒΩΝΑΚΤ
ΟΣΤΩΣΩΤΗΡΙ
ΚΑΙ ΕΥΕΡΓΕΤΑΚΑ
5 ΙΚΤΙΣΤΑΤΑΣΠ
ΟΛΙΟΣ

Ποτάμωνι | Λεσβώνακτος τῷ σωτήρι | καὶ εὐεργέτα καὶ ἰκτίστα τῆς πόλιος.

Potamon, the son of Lesbonax, was distinguished for his varied erudition, and had much influence with Tiberius; see Plehn, *Lesbiaca*, p. 218. He was held in high honour, as appears not only from this and the preceding inscription, but also from C. I. 2182, which last shews that he had the right of *προεδρία* in the theatre at Mytilenè.

In the castle at Mytilenè is a dedication by Potamon to an Emperor, probably Tiberius. *Bullet. de Corresp. Hellén.* 1880, p. 426.

In an inscription copied by Cyriac of Ancona in Mytilenè (Kaibel, in *Ephemeris Epigraphica*, ii, p. 11, No. vii), Aurelia Artemisia, a priestess, is described as the descendant of Potamon τῷ νομοθέτα καὶ Λεσβώνακτος τῷ φιλοσόφῳ. Kaibel, in publishing this, remarks that Potamon is unknown as a legislator, but that he may have mediated, *æsymmetæ instar*, in civil dissensions and litigations at Mytilenè.

CCXIII.

On a base of grey marble; the inscription separated into two columns by a raised vertical band. Height, 6 in.; breadth, 10 in. Mytilenè; C. T. N.

ΓΑΙΩΚΑΙ	ΛΕΥΚΙΩΚΑΙ
ΣΑΡΙΑΗΜΟ	ΣΑΡΙΑΗΜΟ
ΝΙΤΑΣΝΕΟ	ΝΙΤΑΣΝΕ
ΤΑΤΟΕ	ΟΤΑΤΟΣ

Γαίω Καίσαρι Ἀγυμῶνι τῆς νεότατος
Λευκίω Καίσαρι Ἀγυμῶνι τῆς νεότατος

In line 4 of the first column the fifth letter, **E**, is evidently a blunder of the lapidary for **C**. On the honorary title *Princeps Juventutis*, of which Ἀγυμῶν τῆς νεότατος is here a translation, see Mommsen, in *Handbuch d. römisch. Alterthümer*, ii, pt. 2, 2nd edit. p. 800, and in *Res Gestæ Divi Augusti*, p. 34. The *Monumentum Ancyranum*, *ibid.* p. 32, states that Caius and Lucius Cæsar were made *Principes Juventutis* by the Roman Equites, and presented with silver *parmæ* and *hastæ*. Caius died A.D. 4 (A.U.C. 757), Lucius A.D. 2 (A.U.C. 755). Our inscription must

therefore be older than the earliest of these dates. Again, Caius was Consul A.D. 1 and could not have been styled *Princeps Juventutis* after being invested with that higher dignity (see Mommsen, *loc. cit.*). On the other hand our inscription cannot be earlier than B.C. 3 (A.U.C. 751), when Lucius Cæsar was made *Princeps Juventutis*, Caius having been previously so honoured, B.C. 6 (A.U.C. 748). See Mommsen, *Res Gestæ Divi Augusti*, p. 142. It is probable, therefore, that this dedication was made B.C. 1 (A.U.C. 753), when Caius was sent to the East.

CCXIV.

On a base of grey marble, with moulding at top and bottom. Height, 1 ft. 1 in.; breadth, 9½ in. Mytilenè; C. T. N.

	ΑΥΤΟΚΡΑΤΟ		Αὐτοκράτο-
	ΡΙΝΕΡΟΥΑΤΡΑ		ρι Νερούα Τρα-
	ΙΑΝΩΑΡΙΣΤΩ		ϊανῶ Ἀρίστῳ
	ΚΑΙΣΑΡΙΣΕΒΑ		Καίσαρι Σεβα-
5	ΣΤΩΓΕΡΜΑΝΙ	5	στῶ, Γερμανι-
	ΚΩΔΑΚΙΚΩΠΑΡ		κῶ, Δακικῶ, Παρ-
	ΘΙΚΩΧΑΡΙΣΤΗ		θικῶ χαριστή-
	ΡΙΟΝ		ριον

For dedications to Trajan at Mytilenè, see C. I. 2178 and 2179, and *Bullet. de Corresp. Hellén.* 1880, p. 428, Nos. 7-10, and p. 442, No. 24.

CCXV.

On a base of white marble, with mouldings at top and bottom. Height, 7½ in.; breadth, 5½ in. From near village of Keramia; C. T. N.

ΣΕΚΟΥΝ
ΔΑΕΥΧΗ
ΚΑΙΣΤΡΙ/
ΑΝΕΘΗΚΕΝ

Σεκοῦνδα εὐχῆ[ν] Καίστρια? ἀνέθηκεν

CCXVI.

On a stelè of dark grey marble, the top in the form of a pediment. Height, 1 ft. 7 in.; breadth, 1 ft. 1¼ in. Mytilenè; C. T. N.; C. I. 2195, and *Addenda* ii, p. 1028.

ΠΙΣΤΙΣΗΡΑΚ
ΛΕΙΔΟΥΤΙΒΕΡΙ
ΟΣΚΛΑΥΔΙΟΣΕΥΟ
ΔΙΩΝΚΥΡΙΟΙΤΩΝ
5 ΚΑΤΑΓΕΙΩΤΑ
ΦΩΝΤΩΝΕΙΕΑΥ
ΟΥΣΚΑΤΗΝΤΗ
ΝΑΠΣΕΝΙ

*Πίστις Ἑρακ|λείδου, Τιβέρι|ος Κλαύδιος Εὐο|δίων, κύριοι τῶν |
καταγείω (sic) τά|φων τῶν εἰ(ς) αὐ|[τ]οὺς κατηντη|[κότω]ν ἀπὸ*

Böckh follows Kiepert in reading *ἄπασιν* last line, but the letters as given above are quite clear on the stone. He supposes that an imprecation on those who may violate these tombs followed. In *καταγείω* line 5, the lapidary has evidently left out the final letter *ν*. In *ΕΙΕΑΥ*, line 6, the second *Ε* is probably a blunder for *Ε*. *τῶν κατηντη[κότω]ν εἰς αὐτοὺς* may mean 'which have devolved on them;' *ἀπὸ* may refer to the source from which they have derived their right of ownership.

CCXVII.

On the upper part of a stelè of grey marble, which has been surmounted by a pediment, now for the most part broken away. Height, 6½ in.; breadth, 10 in. Mytilenè; C. T. N.

ΑΔΙΣΤΑΛΕΞΑΝΔΡΩ
ΧΑΙΡΕ

Ἀδίστα Ἀλεξάνδρῳ χαίρει

CCXVIII.

On the upper part of a stelè of grey marble; the top terminates in a pediment. Height, 3¼ in.; breadth, 5½ in. Mytilenè; C. T. N.

ΑΝΤΙΟΧΟCCΩCOY
ΧΑΙΡΕ

*Ἀντίοχος Σώσου
χαίρει*

CCXIX.

On a stelè of grey marble, the lower part broken away; the top terminates in a pediment; traces of red colour on the pediment and in the letters. Height, 9 in.; breadth, 6½ in. Mytilenè; C. T. N.

ΔΙΗΣΔΕΙΝΟΚΛΗ
ΧΑΙΡΕ

*Δίης Δεινοκλή
χαίρει*

CCXX.

On a fragment of grey marble; the right side of the inscription broken away. Height, 3¼ in.; breadth, 6½ in. Mytilenè; C. T. N.

ΔΙΟΝΥCΙΑC
ΤΑCΜΟΥCΑΙ
ΩΕΝΤΕΛΕΟC

*Διονυσίας
τῆς Μουσαί-
ω ἐντελέος*

I cannot explain ἐντέλεος.

CCXXI.

On the upper part of a stelè of grey marble; the top terminates in a pediment, in the centre of which is a shield. Height, 4¾ in.; breadth, 7¼ in. Mytilenè; C. T. N.

ΜΕΓΙCΤΙΟΝ
ΧΑΙΡΕ

*Μ]εγίστιον
χαίρει*

CCXXII.

On a stelè of grey marble, rounded at the top. Height, 9¼ in.; breadth, 8¼ in. Mytilenè; C. T. N.

ΠΥΘΑCΝΥΜΦΙ
ΟCΧΑΙΡΕΙΝΤΟΝ
ΠΑΡΟΔΟΝ

Πύθας Νύμφιος χαίρειν τὸν | παρ' ὀδόν

CCXXIII.

On a fragment of a stèle of white marble; above the inscription remain the feet of a figure which has been sculptured in relief; the right side of the inscription is broken away. Height, 7 $\frac{3}{4}$ in.; breadth, 8 $\frac{3}{4}$ in. Mytilenè; C. T. N.

ΛΟΥ·ΙΟΥ·ΤΡΟΦΙΜ

Λου. 'Ιου. Τροφίμου

CCXXIV.

On a fragment of a stèle of grey marble; complete on the left side; along the top is a moulding; below the inscription is a laurel wreath in relief. Height, 9 in.; breadth, 9 $\frac{1}{2}$ in. Mytilenè; C. T. N.

ΤΙΜΑΡΧΟΣΙΘΑΚΛΧΑΙΙ

Τίμαρχος 'Ιθάκω χαίρει

CCXXV.

On a fragment of white marble, broken on all sides. Height, 4 $\frac{1}{2}$ in.; breadth, 7 $\frac{1}{4}$ in. Mytilenè; C. T. N.

	ΙϞ	.....
	ΤΩΙΚ	<i>τω οίκ</i>
	ΥΠΟΘΕΣΘ	<i>ὑποθεσθ</i>
	ΠΑΡΑΤΑΥΠΕ	<i>παρὰ τὰ ὑπέ[ρ τοῦ</i>
5	ΚΥΡΙΟΥΚΑΙΣ	<i>5 Κυρίου Καίσαρος</i>
	ΠΕΥΘΥΝΟ	<i>ὑπεύθυνος</i>

CCXXVI.

On a fragment of grey marble; complete on the top. Height, 5 $\frac{1}{2}$ in.; breadth, 5 $\frac{1}{2}$ in. Mytilenè; C. T. N.

	ΙΣΤΑΡΥΘΙΑΓ	<i>μέγ]ιστα? Πύθια γ[υμν-</i>
	ΑΡΧΗΝΔΩΜ	<i>ασι]άρχην? δωμ</i>
	ΝΑΕΛΕΥΘΕΡΑ	<i>να ἐλευθερα</i>
	ΟΝΚΑΙΜΗΔΕ	<i>ον και μηδε</i>
5	ΝΣΥΝΚΑΤΑΙ	<i>5 συνκατα</i>
	ΩΝΣΡΥΘ	<i>ωνσπυθ</i>

CCXXVII.

On a fragment of grey marble, broken on all sides. Height, 4 $\frac{1}{2}$ in.; breadth, 4 $\frac{1}{2}$ in. Mytilenè; C. T. N.

ϞΩΣ
 ΑΚΕΔΡ,
 ΑΝΕΧΩΙ
 ΑΝΕΡΜΑΙ
 5 ΩΝΚΟΙΝΟ

*πόλ]εως?
 τετίμ]ακε Δρ
 διὰ τὰς εὐνοίας] ἂν ἔχω[ν διατελεῖ?
 πρὸς τὸ κοινὸν τ]ᾶν Ἑρμαί[στᾶν?
 ων κοινο*

This may be a fragment of an honorary decree for services rendered to the religious association of Hermaistæ.

Mention of the *κοινόν* of Hermaistæ occurs in

an inscription from Tralles, published by Gelzer, *Rheinisches Museum*, 1872, p. 467, and also in the *Μουσεῖον Εὐαγγ. Σχολῆς* of Smyrna, pt. i, p. 66, No. 9.

CCXXVIII.

On a fragment of grey marble, broken on all sides. Height, $3\frac{1}{4}$ in.; breadth, $3\frac{1}{4}$ in. Mytilenè; C. T. N.

	ΧΩΙ		χω[ρα?
	ΔΟΣΙΡΟΙ		'Αρτέμι]δος ἱρὸν
	ΣΟΝΑΝΘ		σον ἀνθ' [ᾶν?
	ΤΟΙΑΝΚ		τοίαν κ
5	ΕΘΜ	5	...

CCXXIX.

On a fragment of grey marble, complete only on the top. Height, $3\frac{1}{4}$ in.; breadth, $3\frac{1}{4}$ in. Mytilenè; C. T. N.

ΑΔΙΑ
ΑΦΤ
αδια
γρ]αφη?

CCXXX.

On a bronze votive hare, obtained at Samos by the late Mr. C. R. Cockerell, from whom it passed into the collection of the late Mr. Thomas Burgon. Length, $2\frac{5}{16}$ in.; height, $1\frac{9}{16}$ in. Engraved, Brøndsted, i, p. 109; Rose, Inscriptions, p. 326, pl. xli, 2; C. I. 2247.

ΤΩ ΑΠΟΛΛΩΝΙ ΤΩ ΠΡΗΛΗΪ Μ' ΑΝΕΘΗΚΕΝ ΗΦΑΙΣΤΙΩΝ

Τῶ Ἀπόλλωνι τῶ Πριηλῆϊ μ' ἀνέθηκεν Ἐφαιστίων

In publishing this inscription Böckh follows Brøndsted in attributing it to a period as late as Olymp. 112-115, B.C. 332-317. But had he examined the original, he would have recognised the unmistakably archaic character of the palæography. Kirchhoff, Studien, 3rd edition, p. 30, assigns this dedication to the first half of the fifth century B.C. The forms of the Φ, Η, and Σ would not justify an earlier date.

The Λ in ΠΡΗΛΗΪ is quite certain. It is possible that in the Ionic dialect of Samos Πριηλῆϊ may have been used for Πριηνῆϊ at the date of this inscription, but it is much more probable that the engraver omitted the left stroke of the Ν in this word. The name of the dedicator has always been read Ἐφαιστίων, but the ΤΙ are very difficult to make out, because the engraver has evidently made some blunder here, setting the Τ upside down, and mixing

it up with some other letter which he has not been able to erase. An oblique stroke may be taken for the Ι. The facsimile in Brøndsted, and still more that in Böckh, are incorrect in several letters.

This inscription is written throughout from right to left. On the left shoulder of the hare is a round hole, which probably once held the arrow or javelin with which it was slain. The body is represented bounding forward, the head thrown back in agony. The motion is rendered with great spirit. The bronze is solid.

We know from Pausanias ii, 31, § 9, that the Apollo Pythios was worshipped at Prienè from very early times (see Panofka, Res Samiorum, p. 63). The epithet τῶ Πριηλῆϊ or Πριηνῆϊ in this inscription may have been added to distinguish the Apollo to whom the dedication is made from the Pythian God.

The following inscriptions, Nos. CCXXXI to CCCXXXIII, were all obtained by me in the island of Kalymna, and the greater part of them were found in the course of excavations made by me on the site of the Temple of Apollo Delios in the year 1854. See my Travels and Discoveries, i, pp. 304-315. The present church of Christos stands on this site, and has been built out of the ruins of the temple (see L. Ross, Reisen, ii, p. 96).

Most of the inscriptions obtained in these excavations were found a few yards to the west of the west front of the temple. Nearly all of them, together with other marbles from Kalymna, were presented to the British Museum in 1856 by Viscount Stratford de Redcliffe, then Her Majesty's Ambassador at the Porte.

CCXXXI.

On a slab of white marble, with moulding round the edges; on the right side the moulding has been broken away. Both on the right and the left edges of the stone are oblong holes sunk to receive metal cramps. I found this inscription built into a modern Greek tomb, the proprietor of which was so obliging as to give it to me in exchange for an ordinary stone. Height, 1 ft. 5½ in.; breadth, 3 ft. 11 in. Temple of Apollo, Kalymna; C. T. N.

ΑΡΙΣΤΟΦΙΛΟΣ ΑΡΙΣΤΟΔΩΡΟΥ ΕΙΠΕ ΕΠΕΙΔΗ ΑΡΑΤΟΚΡΙΤΟΣ ΑΡΙΣΤΙΑ ΔΙΑΔΕΞΑΜΕΝΟΣ ΤΑΝ ΠΑΡΑΤ ..
 ΓΟΝΕΩΝ ΕΥΝΟΙΑΝ ΑΝΕΧΟΝΤΕΣ ΔΙΕΤΕΛΕΣΑΝ ΠΟΤΙ ΤΟΥΣ ΠΟΛΙΤΑΣ ΕΝ ΤΟΙΣ ΛΟΙΠΟΙΣ ΚΑΙΡΟΙΣ ...
 ΛΟΥΘΩΣ ΤΗ ΚΕΙΝΩΝ ΑΙΡΕΣΙ ΠΑΝΤΑ ΠΡΑΣΣΩΝΤΑ ΧΡΗΣΙΜΑ ΔΙΑΤΕΤΕΛΕΚΕ ΤΗ ΠΑΤΡΙΔΙ ΜΕΤΑ Π ..
 ΣΑΣ ΕΥΝΟΙΑΣ ΚΑΙ ΠΟΛΛΑΚΙΣ ΕΙΣ ΤΑ ΤΟΥ ΔΑΜΟΥ ΣΥΜΦΕΡΟΝΤΑ ΧΡΗΜΑΤΑ ΕΚ ΤΩΝ ΙΔΙΩΝ Κ[Ι]ΔΥ
 5 ... ΘΕΙΣ ΕΥΠΟΡΗΚΕ ΕΞ ΩΝ ΣΥΜΒΑΙΝΕΙ ΠΟΛΛΑ ΤΩ ΔΑΜΩ ΤΩΝ ΧΡΗΣΙΜΩΝ ΓΕΓΕΝΗΣΘ[ΑΙ ΚΑΙ] ΤΩΝ Π
 ΟΛΙΤΑΝ ΠΟΛΛΟΙΣ ΧΡΕΙΑΣ ΠΑΡΕΙΣΧΗΤΑΙ ΚΑΙ ΠΑΡΑΙΤΙΟΣ ΓΕΓΕΝΗΤΑΙ ΤΟΙΣ ΜΕΝ ΑΙΧΜΑΛ[ΩΤ]ΟΙΣ Γ[Ε]ΝΗ
 ΘΕΙΣΙΝ ΕΙΣ ΤΑΝ ΠΑΤΡΙΔΑ ΕΠΑΝΕΛΘΕΙΝ ΤΟΙΣ ΔΕ ΤΑ ΙΔΙΑ ΕΠΑΝΟΡΘΩΣΑΣΘΑΙ ΔΙΑ ΤΑΝ ΑΥΤΟΥ ΠΟ[ΤΙ
 ... ΤΑΣ ΕΥΧΑΡΙΣΤΙΑΝ ΝΥΝ ΤΕ ΤΑΝ ΑΥΤΑΝ ΑΪΡΕΣΙΝ ΕΧΩΝ ΚΑΙ ΠΡΟΑΙΡΕΥΜΕΝΟΣ ΤΟ ΙΕΡΟΝ ΤΟ
 ... ΛΛΩΝΟΣ ΤΟΥ ΔΑΛΙΟΥ ΕΡΙΚΟΣ ΜΕΙΝΚΑΙ ΤΑΝ ΠΑΤΡΙΔΑ ΕΙΣ ΕΠΙΦΑΝΕΙΑΝ ΑΓΕΙΝ ΟΡΩΣΤΟΙΜΦ ..
 10 ... ΧΟΡΙΚΟΙ ΑΓΩΝΕΣ ΣΥΝΤΕΛΩΝΤΑΙ ΤΟΙΣ ΤΕ ΘΕΟΙΣ ΚΑΙ ΤΟΙΣ ΕΥΕΡΓΕΤΑΙΣ ΚΑΘΑΚΑΙ Ο ΔΑΜΟΣ ...
 ΑΙΡΕΙΤΑΙ ΑΙΤΕΙΤΑΙ ΤΟ ΠΟΝ ΠΟΤΙ ΤΩ ΘΕΑΤΡΩ ΟΣ ΕΣΤΙΝ ΤΩ ΙΕΡΩ ΤΟΥ ΑΠΟΛΛΩΝΟΣ ΩΣΤΕ ΣΚΑΝ[Α]Ν ΚΑΙ
 ΠΡΟΣΚΑΝΙΟΝ ΚΑΤΑΣΚΕΥΑΣΑΙ ΤΩ ΘΕΩ ΠΑΣΑΝ ΕΝΤΕΛΗΝ, ΤΑΝ ΟΙΚΟΔΟΜΙΑΝ ΚΑΙ ΤΑΝ ΣΥΜΦΡΑΞΙΝ ΥΦ[Ι]ΣΤΑΜΕ
 ΝΟΣ ΕΞ ΩΝ ΣΥΜΒΑΙΝΕΙ ΔΑΠΑΝΑΝ ΑΞΙΟΛΟΓΟΝ ΑΥΤΩΝ ΕΚ ΤΩΝ ΙΔΙΩΝ ΑΝΑΛΙΣΚΕΙΝ ΕΙΣ ΤΑΝ ΤΑΣ ΣΚΑ
 ΝΑΣ ΚΑΙ ΠΡΟΣΚΑΝΙΟΥ ΚΑΤΑΣΚΕΥΑΝ ΔΕ ΔΟΧΘΑΙ ΤΑ ΒΟΥΛΓΑ ΚΑΙ ΤΩ ΔΑΜΩ ΕΠΑΙΝΕΣΑΙ ΑΡΑΤΟΚΡΙ ...
 15 ΑΡΙΣΤΙΑ ΑΡΕΤΑΣ ΕΝΕΚΕ ΚΑΙ ΕΥΝΟΙΑΣ ΑΝ ΕΧΕΙ ΠΟΤΙ ΠΑΝΤΑΣ ΤΟΥΣ ΠΟΛΙΤΑΣ ΚΑΙ ΔΟΜΕΝ ΑΥΤΩ Τ[Ο]Ν ΤΟ
 ΠΟΝ ΤΟΝ ΠΟΤΙ ΤΩ ΘΕΑΤΡΩ ΔΝ ΑΙΤΕΙΤΑΙ, ΔΕΔΟΣΘΑΙ ΔΕ ΑΥΤΩ ΚΑΙ ΑΝΑΓΡΑΦΑΝ ΤΟΥ ΔΕ ΤΟΥ ΨΑΦΙΣΜΑΤΟΣ ...
 ΤΑΣ ΣΚΑΝΑΣ ΑΝΑΤΙΘΗΤΙΚΑΙ ΑΛΛΑΝ ΑΝΑΓΡΑΦΑΝ ΤΑΣ ΑΝΑΘΕΣΕΩΣ ΕΠΙ ΤΟΥ ΠΡΟΣΚΑΝΙΟΥ ΤΑΝ Δ[Ε]
 ΑΡΑΤΟΚΡΙΤΟΣ ΑΡΙΣΤΙΑ ΤΑΝ ΣΚΑΝΑΝ ΚΑΙ ΤΟ ΠΡΟΣΚΑΝΙΟΝ ΣΤΕΦΑΝΟΦΟΡΗΣΑΣ ΑΠΟΛΛΩΝΙ ΔΑ[ΛΙ]Φ.

Ἀριστόφιλος Ἀριστοδώρου εἶπε· ἐπειδὴ Ἀρατόκριτος Ἀριστία διαδεξάμενος τὰν παρὰ τῶν
 γονέων εὐνοίαν ἂν ἔχοντες διετέλεσαν ποτὶ τοὺς πολίτας ἐν τε τοῖς λοιποῖς καιροῖς [ἀκο
 λούθως τῆ κείνων αἰρέσει πάντα πράσσων τὰ χρήσιμα διατετέλεκε τῆ πατρίδι μετὰ π[ά
 5 ... θείσιν εὐπόρηκε, ἐξ ὧν συμβαίνει πολλὰ τῶ δάμω τῶν χρησίμων γεγενῆσθ[αι καὶ] τῶν π
 ολιτῶν πολλοῖς χρείας παρείσχηται καὶ παραίτιος γεγένηται τοῖς μὲν αἰχμαλ[ώτ]οις γ[ε]νη
 θεῖσιν εἰς τὰν πατρίδα ἐπανελθεῖν, τοῖς δὲ τὰ ἴδια ἐπανορθώσασθαι διὰ τὰν αὐτοῦ πο[τί
 πάν]τας εὐχαριστίαν, νῦν τε τὰν αὐτὰν αἵρεσιν ἔχων καὶ προαιρέμενος τὸ ἱερὸν τοῦ
 Ἀπόλλωνος τοῦ Δαλίου ἐπικοσμεῖν καὶ τὰν πατρίδα εἰς ἐπιφάνειαν ἀγειν ὅπως τοῖ με[λι
 10 κοὶ κ]αὶ χορικοὶ ἀγῶνες συντελῶνται τοῖς τε θεοῖς καὶ τοῖς εὐεργέταις καθὰ καὶ ὁ δάμος [προ
 αἰρεῖται, αἰτεῖται τόπον ποτὶ τῶ θεάτρῳ ὅς ἐστι ἐν τῶ ἱερῶ τοῦ Ἀπόλλωνος, ὥστε σκαν[ὰν καὶ
 προσκάνιον κατασκευάζαι τῶ Θεῶ πᾶσαν ἐντελή, τὰν οἰκοδομίαν καὶ τὰν σύμφραξιν ὑφ[ι]στάμε
 νος, ἐξ ὧν συμβαίνει δαπάναν ἀξιόλογον αὐτῶν ἐκ τῶν ἰδίων ἀναλίσκειν εἰς τὰν τῆσ σκα
 νᾶς καὶ προσκάνιου κατασκευὰν, δεδῶσθαι τῆ βουλῆ καὶ τῶ δάμω ἐπαινεσαι Ἀρατόκριτον
 15 Ἀριστία ἀρετᾶς ἐνεκε καὶ εὐνοίας ἂν ἔχει ποτὶ πάντας τοὺς πολίτας καὶ δόμεν αὐτῶ τ[ὸ]ν τό
 πον τὸν ποτὶ τῶ θεάτρῳ δν αἰτεῖται, δεδῶσθαι δὲ αὐτῶ καὶ ἀναγραφὰν τοῦδε τοῦ ψαφίσματος ἐπὶ
 τῆσ σκανᾶς ἂν ἀνατίθητι καὶ ἄλλαν ἀναγραφὰν τῆσ ἀναθέσεως ἐπὶ τοῦ προσκάνιου τὰν δ[ε]
 Ἀρατόκριτος Ἀριστία τὰν σκανὰν καὶ τὸ προσκάνιον στεφανοφορήσας Ἀπόλλωνι Δα[λί]φ.

This is a decree reciting the many services rendered by Aratokritos, son of Aristias, to the city of Kalymna, and to certain of its citizens, by ransoming prisoners and by other liberal acts. The decree further states that Aratokritos now wishes to ornament the Hieron of the Delian Apollo by adding to the Theatre within its precincts a Skenè and Proskenion, in order that Melic and Choric contests may be celebrated in honour of the Gods and benefactors, and in accordance with the wish of the Demos; the site for these buildings which he asks for is granted, and it is further decreed that Aratokritos is to be honoured with an *ἐπαινος*, that a copy of this decree is to be engraved on the Skenè, and that on the Proskenion be engraved the following dedication: 'Aratokritos, son of Aristias, being Stephanephoros, (dedicates) the Skenè and Proskenion to the Delian Apollo.'

Within the precincts of this temple I found a base dedicated to *Καλλιστράτη*, the daughter of Aratokritos. This may be the person commemorated in this de-

cree (see also CCLII *post*). Aratokritos was evidently of a rich family, as the decree mentions, lines 1, 2, that his parents had also been public benefactors.

On a piece of Doric architrave now built into the inner face of the western wall of the church of Christos, over the doorway, Ross copied the letters *ΝΑ . . ΡΗΣΑΣΑΠΟΛΛ* (see his *Reisen*, ii, p. 98), and remarks that they are probably the remains of the dedicatory inscription on some votive monument near the Temple of Apollo. There can hardly be a doubt that this inscribed fragment of architrave, which Ross describes as of small dimensions, was once part of the proskenion. We may thus restore the inscription on it *ΣΤΕΦΑ]ΝΑ[ΦΟ]ΡΗΣΑΣΑΠΟΛΛ[ΩΝΙ*. The Stephanephoros is mentioned in another Kalymnian decree, *post*, No. CCXCVIII.

The theatre at Epidaurus stood within the Hieron. Pausan. ii, 27, § 5.

Lines 4, 5. *κ[ω]δυ[νευ]θείς*. Compare Demosth. adv. Phorm. ed. Reiske, 915, 13, *τὰ χρήματα ἤδη κινδυνεύεται τῷ δανείσαντι*.

CCXXXII.

On a stelè of white marble, surmounted by a pediment. This stelè has been broken into four pieces. Height, 3 ft. 2 in.; breadth, 1 ft. 1½ in. Temple of Apollo, Kalymna; C. T. N.

ΕΔΟΞΕΤΑΙΒΟΥΛΑΙΚΑΙΤΗΙΔΑΜΛΙ
 ΓΝΗΜΑΠΡΟΣΤΑΤΑΝΕΠΕΙΔΗΕΡΜΟ
 ΛΥΚΟΣΚΑΛΛΙΣΘΕΝΕΥΣΕΡΕΛΘΩΝ
 ΕΡΙΤΑΝΒΟΥΛΑΝΚΑΙΤΟΝΔΑΜΟΝ
 5 ΕΜΦΑΝΙΣΕΙΑΝΔΡΟΝΙΚΟΝΜΕΝΕ
 . ΛΕΥΣΚΝΙΔΙΟΝΕΥΝΟΥΝΗΜΕΝΤΗ
 . . ΗΙΤΗΙΚΑΛΥΜΝΙΗΝΚΑΙΤΟΙΣΕΝ
 ΝΟΥΣΙΤΗΝΠΟΛΙΤΑΝΧΡΕΙΑΣ
 ΟΣΑΠΡΟΦΑΣΙΣΤΗΣΚΑΤΑ
 10 ΤΟΥΟΥΘΕΝΕΛΛΕΙΡΟΝ . .
 ΘΥΜΙΑΣΟΙ ΗΣΟΥΝΦΑΙΝΗΤΑΙΟΔ .
 ΜΟΣΤΙΜ . ΝΤΟΥΣΕΥΕΡΓΕΤΕΙΝ
 ΠΡΟΑΙΡΟΥΜΕΝΟΥΣΑΥΤΟΝΚ/ . ΤΟΙΑΙΡΟ
 ΜΕΝΟΙΤΑΣΧΡΕΙΑΣ . ΑΡΕΧΕΞΘΑΙΤ
 15 ΜΗΤΗΙΚΑΛΥΜΝΙΗΝΕΙΔΗΝΤΙΟΤΙΥΙ . .
 ΞΕΙΑΥΤΟΙΣΠΑΝΤΑΤΑΤΙΜΙΑΡΑΡΑΤΟΙ
 ΠΛΗΘΟΥΣΤΟΥΚΑΛΥΜΝΙΗΝΚΑΤΑΔΥΝΑ
 ΜΙΝΤΑΝΑΥΤΗΝΑΓΑΘΑΙΤΥΧΑΙΔΕΔΟ
 . ΘΑΙΤΗΙΔΑΜΛΙΠΟΛΙΤΑΝΗΜΕΝΑΝΔΡΟ
 20 . ΗΝΟΝΜΕΝΕΚΛΕΥΣΚΝΙΔΙΟΝΚΑΙΑΥΤΟΝ
 ΚΑΙΕΚΓΟΝΟΥΣΜΕΤΕΧΟΝΤΑΣΠΑΝΤΗΝ
 ΗΝΠΕΡΚΑΙΤΟΙΑΛΛΟΙΚΑΛΥΜΝΙΟΙΕΡΙΚΛΑ
 ΡΗΣΑΙΔΕΑΥΤΟΝΚΑΙΕΠΙΦΥΛΑΝΚΑΙΔΑ
 ΜΟΝΤΟΥΣΔΕΠΡΟΣΤΑΤΑΣΑΝΑΓΡΑΨΑΙΤΟ
 25 ΨΑΦΙΣΜΑΕΙΣΣΤΑΛΑΝΛΙΘΙΝΑΝΚΑΙΘΕ
 ΜΕΝΕΙΣΤΟΙΕΡΟΝΤΟΥΑΡΟΛΛΗΝΟΣΤΑ
 ΔΕΑΝΑΘΕΣΕΛΣΚΑΙΤΑΣΑΝΑΓΡΑΦΑΣΕ
 ΠΙΜΕΛΗΘΗΜΕΝΕΡΜΟΥΚΟΝΚΑΛΛΙΣΘΕ
 ΝΕΥΣΕΡΕΚΛΑΡΗΘΕΠΙΦΥΛΑΝΚΑΙΔΑ
 30 . ΟΝΕΛΑΧΕΦΥΛΑΣΚΥΔΡΗΛΕΙΗΝΔΑΜΟΥ
 ΑΜΦΙΠΕΤΡΑΝ

Ἔδοξε τῇ βουλῇ καὶ τῷ δάμῳ | γνώμα προστατᾶν, ἐπειδὴ Ἑρμό-
 λυκος Καλλισθένευς ἐπελθὼν | ἐπὶ τὰν βουλὰν καὶ τὸν δάμον |
 5 ἐμφανίζει Ἀνδρόνικον Μενέ[[κ]λεῦς Κνίδιον εὖνουν ἤμεν τῷ |
 δάμῳ τῷ Καλυμνίων καὶ τοῖς ἐν[τυγχά]νουσι τῶν πολιτᾶν χρεῖας |
 10 παρεχόμεν]ος ἀπροφασίστως κατὰ | [δύναμιν τὰν αὐτοῦ οὐθὲν ἐλλείπου]τα |
 προ]θυμίας, ὅπ[ω]ς οὖν φαίνεται ὁ δ[α]μ[ος] τιμ[ῶ]ν τοὺς εὐεργετεῖν |
 προαιρουμένους αὐτὸν κα[ὶ] τοὶ αἰρού]μενοι τὰς χρεῖας [π]αρέχεσθαι τ[ῷ] δά-
 15 μῳ τῷ Καλυμνίων εἰδῶντι ὅτι ὑπ[άρ]ξει αὐτοῖς πάντα τὰ τίμια παρὰ τοῦ |
 πλήθους τοῦ Καλυμνίων κατὰ δύναμιν τὰν αὐτῶν, Ἀγαθῇ Τύχῃ δεδό-
 20 χ]θαι τῷ δάμῳ πολίταν ἤμεν Ἀνδρό[ν]ικον Μενεκλεῦς Κνίδιον καὶ αὐτὸν |
 καὶ ἐκγόνους μετέχοντας πάντων | ὥνπερ καὶ τοὶ ἄλλοι Καλύμνιοι, ἐπικλα-
 ρῶσαι δὲ αὐτὸν καὶ ἐπὶ φυλὰν καὶ δάμ[ον], τοὺς δὲ προστατάς ἀναγράψαι τὸ |
 25 ψάφισμα εἰς στάλαν λιθίναν καὶ θέμεν εἰς τὸ ἱερὸν τοῦ Ἀπόλλωνος, τᾶς |
 δὲ ἀναθέσεως καὶ τὰς ἀναγραφὰς ἐπιμεληθῆμεν Ἑρμόλυκον Καλλισθέ-
 30 νευς ἐπεκλαρώθη ἐπὶ φυλὰν καὶ δάμ[ον], ἔλαχε φυλᾶς Κυδρηλείων, δάμον |
 Ἀμφιπετρᾶν.

A grant of politeia to Andronikos, son of Menekles, a Knidian. The decree is ordered to be set up in the Hieron of Apollo.

Line 9. παρεχόμεν]ος. This change of construc-

tion from the accusative to the nominative occurs also in the following decree, and *post*, CCXXXVII.

Line 12. After εὐεργετεῖν a word has been erased.

CCXXXIII.

On a stelè of white marble, surmounted by a pediment. Height, 2 ft. 6½ in.; breadth, 10½ in. Temple of Apollo, Kalymna; C. T. N.

ΕΔΟΞΕΤΑΙΒΟΥΛΑΙΚΑΙΤΛΙΔΑ
 ΜΛΙΓΝΛΜΑΠΡΟΣΤΑΤΑΝΕΠΕΙΔΗ
 ΠΡΑΞΙΦΑΝΗΣΚΡΑΤΙΔΑΕΠΕΛΘΩΝ
 ΕΠΙΤΕΤΑΝΒΟΥΛΑΝΚΑΙΤΟΝΔΑ
 5 ΜΟΝΕΜΦΑΝΙΞΕΙΘΕΟΓΝΗΤΟΝΑΝ
 ΤΙΒΙΟΥΛΑΜΨΑΚΗΝΟΝΕΥΝΟΥΝΗ
 ΜΕΝΤΛΙΔΑΜΛΙΤΛΙΚΑΛΥΜΝΙΩΝ
 ΚΑΙΤΟΙΣΕΝΤΥΝΧΑΝΟΥΣΙΤΩΝ
 ΠΟΛΙΤΑΝΧΡΕΙΑΣΠΑΡΕΧΟΜΕΝΟΣ
 10 ΠΑΣΙΝΑΠΡΟΦΑΣΙΣΤΩΣΚΑΤΑΔΥ
 ΝΑΜΙΝΤΑΝΑΥΤΟΥΟΥΘΕΝΕΝ
 ΛΕΙΠΟΝΤΑΠΡΟΘΥΜΙΑΣΟΓΩΣΟΥΝ
 ΦΑΙΝΗΤΑΙΟΔΑΜΟΣΤΙΜΩΝΤΟΥΣ
 ΕΥΕΡΓΕΤΕΙΝΠΡΟΑΙΡΟΥΜΕΝΟΥΣ
 15 ΑΥΤΟΝΚΑΙΤΟΙΑΙΡΟΥΜΕΝΟΙΤΑΣ
 ΧΡΕΙΑΣΠΑΡΕΧΕΣΘΑΙΤΩΙΔΑΜΛΙ
 ΤΛΙΚΑΛΥΜΝΙΩΝΕΙΔΩΝΤΙΟΤΙΥΓΑΡ
 ΞΕΙΑΥΤΟΙΣΠΑΝΤΑΤΑΤΙΜΙΑΠΑΡΑ
 ΤΟΥΓΛΗΘΟΥΣΤΟΥΚΑΛΥΜΝΙΩΝΚΑ
 20 ΤΑΔΥΝΑΜΙΝΤΑΝΑΥΤΩΝΑΓΑΘΑΙ
 ΤΥΧΑΙΔΕΔΟΧΘΑΙΤΩΙΔΑΜΛΙΠΟΛΙ
 ΤΑΝΗΜΕΝΚΑΛΥΜΝΙΩΝΘΕΟΓΝΗ
 ΤΟΝΑΝΤΙΒΙΟΥΛΑΜΨΑΚΗΝΟΝΚΑΙ
 ΑΥΤΟΝΚΑΙΕΓΓΟΝΟΥΣΜΕΤΕΧΟΝ
 25 ΤΑΣΠΑΝΤΩΝΩΝΠΕΡΚΑΙΤΟΙΑΛΛΩ
 ΚΑΛΥΜΝΙΟΙΕΠΙΚΛΑΡΩΣΑΙΔΕΑΥ
 ΤΟΝΚΑΙΕΠΙΦΥΛΑΝΚΑΙΔΑΜΟΝ
 ΤΟΥΣΔΕΠΡΟΣΤΑΤΑΣΑΝΑΓΡΑΨΑΙ
 ΤΟΔΕΤΟΥΑΦΙΣΜΑΕΙΣΣΤΑΛΑΝΛΙ
 30 ΘΙΝΑΝΚΑΙΘΕΜΕΝΕΙΣΤΟΙΕΡΟΝΤΟΥ
 ΑΠΟΛΛΩΝΟΣΤΑΣΔΕΑΝΑΘΕΣΕΩΣ
 ΚΑΙΤΑΣΑΝΑΓΡΑΦΑΣΕΠΙΜΕΛΗΘΙ
 ΙΕΝΠΡΑΞΙΦΑΝΗΚΡΑΤΙΔΑΕΠΕ
 ΚΛΑΡΩΘΗΕΠΙΦΥΛΑΝΚΑΙΔΑΜΟΝ
 35 ΕΛΑΧΕΦΥΛΑΣΚΥΔΡΗΛΕΙΩΝ
 ΔΑΜΟΥΑΜΦΙΠΕΤΡΑΝ

Ἔδοξε τῇ βουλῇ καὶ τῷ δᾶμῳ, γνώμα προστάτῶν, ἐπειδὴ |
 Πραξιφάνης Κρατίδα ἐπελθὼν | ἐπὶ τε τὴν βουλὴν καὶ τὸν δᾶ-
 5 μὸν ἐμφανίζει Θεόγνητον Ἀντιβίου Λαμψακηνὸν εὖνον ἢ-
 μεν τῷ δᾶμῳ τῷ Καλυμνίων | καὶ τοῖς ἐντυγχάνουσι τῶν |
 10 πολιτῶν χρείας παρεχόμενος | πᾶσιν ἀπροφασίστως κατὰ δύ-
 ναμιν τὴν αὐτοῦ οὐθὲν ἐνλείποντα προθυμίας, ὅπως οὖν |
 φαίνεται ὁ δᾶμος τιμῶν τοῦς | εὐεργετεῖν προαιρουμένους |
 15 αὐτὸν καὶ τοὶ αἰρούμενοι τὰς | χρείας παρέχεσθαι τῷ δᾶμῳ |
 τῷ Καλυμνίων εἰδῶντι ὅτι ὑπάρξει αὐτοῖς πάντα τὰ τίμια παρὰ |
 20 τοῦ πλήθους τοῦ Καλυμνίων κατὰ δύναμιν τὴν αὐτῶν, Ἀγαθῇ |
 Τύχῃ δεδόχθαι τῷ δᾶμῳ πολίταν ἡμεν Καλυμνίων Θεόγνη-
 τον Ἀντιβίου Λαμψακηνὸν καὶ | αὐτὸν καὶ ἐγγόνους μετέχον-
 25 τας πάντων ὧν περ καὶ τοὶ ἄλλοι | Καλύμνιοι, ἐπικλαρώσαι δὲ αὐ-
 τὸν καὶ ἐπὶ φυλὴν καὶ δᾶμον, | τοῦς δὲ προστάτας ἀναγράψαι |
 30 τὸδε τὸ ψάφισμα εἰς στάλαν λιθίναν καὶ θέμεν εἰς τὸ ἱερόν τοῦ |
 Ἀπόλλωνος, τῆς δὲ ἀναθέσεως | καὶ τῆς ἀναγραφῆς ἐπιμεληθῆ-
 35 μεν Πραξιφανῆ Κρατίδα. ἐπικλαρώθη ἐπὶ φυλὴν καὶ δᾶμον· |
 ἔλαχε φυλᾶς Κυδρηλείων | δᾶμον Ἀμφιπετρᾶν.

A grant of politeia to Theognetos, son of Antibios, a citizen of Lampsakos. The decree is ordered to be placed in the Hieron of Apollo.

CCXXXIV.

On a stelè of calcareous stone, the surface of which has many holes, to avoid which the lapidary has spaced the letters irregularly. Height, 1 ft. 11½ in.; breadth, 1 ft. ¼ in. Temple of Apollo, Kalymna; C. T. N.

ΑΠΟΛΛΩΝΙΔΑΣΣΥΡΝΩ
 ΝΟΣΕΙΠΕΝΕΠΕΙΔΗΑΡΙΣΤΩΝ
 ΑΡΙΣΤΑΓΟΡΑΑΜΑΘΟΥΣΙ
 ΟΣΧΡΕΙΑΣΠΑΡΕΧΕΤΑΙΚ/
 5 ΛΥΜΝΙΩΝΤΟΙΣΕΝΤΥΓΧΑ
 ΝΟΥΣΙΝΑΠΡΟΦΑΣΙΣΤΩΣΜΕ
 ΤΑΡΑΣΑΣΕΥΝΟΙΑΣΕΔΟΞΕ
 ΤΩΙΔΑΜΩΙΤΩΙΚΑΛΥΜΝΙΩΝ
 ΔΕΔΟΣΘ ΑΙΑΡΙΣΤΩΝΙΕ Ν
 10 ΚΑΛΥΜΝΑΙΠΟΛΙΤΕΙΑΝΚΑΙ
 ΑΥΤΩΙΚΑΙΕΓΓΟΝΟΙΣΜΕ
 ΤΕΧΟΥΣΙΠΑΝΤΩΝΩΜ ΠΕΡ
 ΚΑΙΤΟΙΑΛΛΟΙΚΑΛΥΜΝΙΟΙΜΕ
 ΤΕΧΟΝΤΙΕΠΙΚΛΑΡΩΣΑΙΔΕΑΥ
 15 ΤΟΝΚΑΙΕΠΙΦΥΛΑΝΗΔΗΚΑΙΔΑ
 ΜΟΝΕΛΑΧΕΦΥΛΑΣΚΥΔΡΗΛΕΙ
 ΩΝΔΑΜΟΥΠΕΡΑΙΩΤΑΟΡΩΣΕΙΣ
 ΠΑΝΤΑΤΟΝΧΡΟΝΟΝΦΑΝΕΡΟΝΥ
 ΠΟΜΝΑΜΑΤΑΣΔΟΣΙΟΣΥΓΑΡΧΗΙΑ
 20 ΝΑΓΡΑΨΑΙΔΕΤΟΔΕΤΟΥΑΦΙΣΜΑΕΙΣ
 ΣΤΑΛΑΝΚΑΙΘΕΜΕΝΕΙΣΤΟΙΕΡΟΝ
 ΤΟΥΑΠΟΛΛΩΝΟΣΤΑΣΔΕΕ ΠΙ
 ΓΡΑΦΑΣΕΠΙΜΕΛΗΘΗΜΕΝΑ ΠΟΛ
 ΛΩΝΙΔΑΝΣ ΥΡΝΩΝΟΣ

Ἀπολλωνίδας Σύρνωνος εἶπεν· ἐπειδὴ Ἀρίστων |
 Ἀρισταγόρα Ἀμαθούσιος χρείας παρέχεται Κα-
 5 λυμνίων τοῖς ἐντυγχάνουσιν ἀπροφασίστως με-
 τὰ πάσας εὐνοίας, ἔδοξε | τῷ δᾶμῳ τῷ Καλυμνίων |
 10 δεδόσθαι Ἀρίστωνι ἐν | Καλύμνῃ πολίτειαν καὶ |
 αὐτῷ καὶ ἐγγόνους μετέχουσι πάντων ὧν περ |
 καὶ τοὶ ἄλλοι Καλύμνιοι μετέχοντι, ἐπικλαρώσαι δὲ αὐ-
 15 τὸν καὶ ἐπὶ φυλὴν ἤδη καὶ δᾶμον, ἔλαχε φυλᾶς Κυδρηλεί-
 ων, δᾶμου Περαιώτα· ὅπως εἰς | πάντα τὸν χρόνον φανέρον ὑ-
 20 πόμναμα τῆς δόσιος ὑπάρχει, ἀναγράψαι δὲ τὸδε τὸ ψάφισμα εἰς |
 στάλαν καὶ θέμεν εἰς τὸ ἱερόν | τοῦ Ἀπόλλωνος, τῆς δὲ ἐπι-
 γραφῆς ἐπιμεληθῆμεν Ἀπολλωνίδαν Σύρνωνος.

A decree conferring the politeia on Ariston, son of Aristagoras, an Amathusian, for services rendered to Kalymnian citizens, and stating that he has been elected by lot into the tribe Kydreleioi, and the

deme Peraiotes. The expression, line 17, *ὅπως εἰς πάντα τὸν χρόνον κ.τ.λ.* does not occur in the other grants of politeia from Kalymna.

CCXXXV.

On the upper part of a stelè of calcareous stone. Height, 11½ in.; breadth, 10½ in. Temple of Apollo, Kalymna; C. T. N.

ΕΔΟΞΕΤΑΙΒΟΥΛΑΙΚΑΙΤ . . ΔΑΜΩ .
 ΓΝΩΜΑΠΡΟΣΤΑΤΑΝΕΠΕΙΔΗΔΙ
 ΚΑΙΟΣΑΓΗΣΑΝΔΡΟΥΕΠΕΛΘΩΝΕ
 ΠΙΤΕΤΑΝΒΟΥΛΑΝΚΑΙΤΟΝΔΑ
 5 ΜΟΝΕΝΦΑΝΙΣΕ . ΑΥΣΙΠΡΟΝΑΓΙΑ
 ΑΧΑΙΟΝΕΥΝΟΨΗΜΕΝΙΩΙΔΑ
 ΜΩΙΤΩΙΚΑΛΥΜΝΙΩΝΧΡΕΙΑΣΠΑ
 ΡΕΧΟΜΕΝΟΝΕΜΠΑΝΤΙΚΑΙΡΩΙ
 ΚΑΙΚΟΙΝΑΙΤΑΙΠΟΛΕΙΚΑΙΗΔΙΑΙΟΙΣ
 10 ΕΝΤΥΝΧΑΝΟΥΣΙΤΩΝΠΟΛΙΤΑΝ
 ΟΡΩΣΟΥΝΚΑΙΟΔΑΜΟΣΦΑΙΝΗΤΑΙ
 ΤΟΙΣΕΙΣΑΥΤΟΝΠΡΟΘΥΜΙΑΣΜΗ
 ΘΕΝΕΝΛΕΙΠΟΥΣΙΚΑΤΑΞΙΑΣΧΑΡΙ
 ΤΑΣΑΠΟΔΙΔΟΥΣΤΩΝΕΥΕΡΓΕΤΗ
 15 ΜΑΤΩΝΔΕΔΟΧΘΑΙΤΑΙΒΟΥΛΑΙ
 ΚΑΙΤΩΙΔΑΜΩΙΠΟΛ . ΤΑΝΗΜΕΝΑΥ
 ΣΙΠΡΟΝΑΓΙΑ . . ΙΩ . . . ΙΑΥΤΟΝ
 ΚΑΙΕΓΓΟΝ ΤΑΣΠΑΙ
 ΤΩ

"Εδοξε τῇ βουλῇ καὶ τῷ] δάμῳ | γνώμα προστατῶν, ἐπειδὴ Δί-
 5 καιος Ἀγησάνδρον ἐπελθὼν ἐπὶ τε τὴν βουλὴν καὶ τὸν δᾶ-
 μον ἐφανίσε[ι] Λύσιππον Ἀγία | Ἀχαιὸν εὖνον ἡμεν τῷ δᾶ-
 10 μῳ τῷ Καλυμνίων, χρείας πα|ρεχόμενον ἐμ παντὶ καιρῷ |
 καὶ κοινῇ τῇ πόλει καὶ ἰδίᾳ τοῖς | ἐντυγχάνουσι τῶν πολιτῶν |
 ὅπως οὖν καὶ ὁ δᾶμος φαίνεται | τοῖς εἰς αὐτὸν προθυμίας μη-
 15 θέν ἐνλείπουσι καταξίας χάρι|τας ἀποδιδούς τῶν εὐεργετη-
 μάτων, δεδόχθαι τῇ βουλῇ | καὶ τῷ δάμῳ πολ[ι]ταν ἡμεν Λύ-
 σιππον Ἀγία Ἀ[χα]ιδ[ον] καὶ αὐτὸν | καὶ ἐγγόν[ους] μετέχον]τας πά[ν]-
 τῶν ὧνπερ καὶ τοὶ ἄλλοι Καλύμνιοι μετέχοντι κ.τ.λ.

A grant of politeia to Lysippos, son of Agias, an Achaean.

CCXXXVI.

Fragment of a stelè of white marble, the right side and lower part broken away. Height, 1 ft. 3 in.; breadth, 9½ in. Temple of Apollo, Kalymna; C. T. N.

. . ΟΞΕΤΑΙΒΟΥΛΑΙΚΑΙΤΩΙΔΑ . . ΙΓΝΟ
 ΕΠΕΙΔΗΝΙΚΑΣΙΔΙΚΟΣΚΑ ΤΙ
 ΛΑΝΚΑΙΤΟΝΔΑΜΟΝΕΜ . ΑΝΙΣΕ .
 ΚΥΡΑΝΑΙΟΝΕΥΝΟΥΝΗΜΕΝΤΩΙ
 5 ΠΑΡΕΧΟΜΕΝΟΝΕΜΠΑΝΤΙΚΑΙΡΩΙΚ
 ΕΝΤΥΓΧΑΝΟΥΣΙΝΤΩΝΠΟΛΙΤΑΝ
 ΤΟΙΣΕΙΣΑΥΤ . ΝΠΡΟΘΥΜΙΑΣΜΗΘΕ
 ΧΑΡΙΤΑΣΑ . . ΔΙΔΟΥΣΤΩΝΕΥΕ
 ΔΑΜΩΙΠΟΛΙ . ΑΝΕΙΜΕΝΚΑΛΥΜΙ
 10 ΚΥΡΑΝΑΙ . . ΑΙΑΥΤΟΝΚΑΙΕΚΓΟ
 ΚΑΙΤΟΙΑΛΛΟΙ . . ΑΥΜ . ΙΟΙΜΕΤΕ
 ΞΠΙΦΙΛΑΝ . . . ΑΜΟΝΤΟΥΣΠΙ
 Λ . . ΔΑΜΟ . . ΚΑΛΙΩ . ΑΝΑΝΑ
 ΛΙΘΙΝΑΝΚ . . ΟΜΕΝΕΣΤΟΙΕΡΟΝ
 15 ΦΑΣΕΓΙΜΕΛΗΘΗΤΩΣΑΝΤΟΙΠ

"Εδ]οξε τῆ βουλῆ καὶ τῷ δά[μῳ], γνώ[μα προστατῶν,
 ἐπειδὴ Νικασίδικος Κλ. . . τι. . . [ἐπελθὼν ἐπὶ τὴν βο-
 υ]λὴν καὶ τὸν δᾶμον ἐμ[φ]ανίζε[ι τὸν δεῖνα τοῦ δεῖνος
 Κυραναῖον εὖνον ἡμεν τῷ [δάμῳ τῷ Καλυμνίων, χρεῖας
 5 παρεχόμενον ἐν παντὶ καιρῷ καὶ κοινῆ τῆ πόλει καὶ ἰδίᾳ τοῖς
 ἐντυγχάνουσιν τῶν πολιτῶν, [ὅπως οὖν καὶ ὁ δᾶμος φαίνεται
 τοῖς εἰς αὐτ[ὸ]ν προθυμίας μηθεῖν ἐνλείπουσι καταξίας
 χάριτας ἀ[πο]διδούς τῶν εὐεργετημάτων, δεδύχθαι τῷ
 δάμῳ πολί[τ]αν εἶμεν Καλυμ[ν]ίων τὸν δεῖνα τοῦ δεῖνος
 10 Κυραναί[ον] καὶ αὐτὸν καὶ ἐκγό[νους μετέχοντας πάντων ὄντων
 καὶ τοῖ ἄλλοι [Κα]λύμ[ν]ιοι μετέχ[οντι, ἐπικλαρῶσαι δὲ αὐτὸν καὶ
 ἐπὶ φυλῶν [καὶ δ]ᾶμον τοὺς πρ[ο]στάτας· ἔλαχε φυλᾶς
 δάμο[ν]. καλιω[δ]ᾶν ἀνα[γράψαι δὲ ταῦτα εἰς στάλαν
 λιθίναν καὶ] θέμεν ἐς τὸ ἱερὸν [τοῦ Ἀπόλλωνος, τᾶς δὲ ἀναγρα-
 15 φᾶς ἐπιμεληθήτωσαν τοὶ π[ρ]οστάται

A decree of the Boulè and Demos granting the politeia to some one whose name is broken away, a Kyrenaean.
 The Deme, line 13, may be Σ]καλιωδᾶν.

CCXXXVII.

On a stèle of calcareous stone. The letters are irregularly spaced on account of the holes in the stone. Height, 2 ft. 2¼ in.;
 breadth, 11½ in. Temple of Apollo, Kalyrna; C. T. N.

ΕΔΟΞΕΤΑΙΒΟΥΛΑΙΚΑΙΤΩΙΔΑΜΩΙ
 ΘΕΥΓΟΜΠΡΟΣΘΗΒΑΔΑΕΙΠΕΝΕΡΕΙ
 ΔΗΜΗΤΡΟΔΩΡΟΣΑΤΤΑΛΟΥΚΑΡΔΙ
 ΑΝΟΣΑΝΗΡΚΑΛΟΣΚΑΙ ΑΘΟΣΚΑΙ
 5 ΕΥΝΟ ΥΣΩΝΔΙ ΑΤΕΛΕΙΤ ΩΙΔΑ
 ΜΩΙΤΩΙΚΑΛΥΜ ΝΙΩΝΧΡΕΙΑΣΠΑ
 ΡΕΧΟΜΕΝΟΣΕ ΝΡΑΝΤΙΚΑΙ ΡΩΙ
 ΚΑΙΚΟΙΝΑΙΚΑΙΙΔΙΑΙΤΟΙΣΕΝΤΥΝ
 ΧΑΝΟΥΣΙΤΩΝΡΟΛΙΤΑΝΔΕ ΔΟ
 10 ΧΘΑΙΤΩΙΔΑΜΩΙΗΜΕΝΡΟΛΙΤΑΝ
 ΜΗΤΡΟΔΩΡΟΝΕΝΚΑΛΥΜΝΑΙΚΑΙ
 ΕΝΚΤΗΣΙΝΚΑΙΑΥΤΩΙΚΑΙΕΓΓΟ
 ΝΟΙΣΜΕΤΕΧΟΥΣΙΡΑΝΤΩΝΩΝ
 ΡΕΡΚΑΙΤΟΙΑΛΛΟΙΚΑΛΥΜΝΙΟΙΜΕ
 15 ΤΕΧΟΝΤ ΙΕΡΙΚΛΑΡΩΣΑΙΔΕΑΥ
 ΤΟΝΚΑΙΕΡΙΦΥΛΑΝΚΑΙΔΑΜΟΝΕ
 ΛΑΧΕΦΥΛΑΣΘΕΥΓΕΝΙΔΑΝΔΑ
 ΙΟΥΡΟΘΑΙΩΝΤΑΥΤΑΔΕΑΝΑΓΡΑ
 ΨΑΙΕΙΣΣΤΑΛΑΝΛΙΘΙΝΑΝΚΑΙΘΕ
 20 ΜΕΝΕΙΣΤΟΙΕΡΟΝΤΟΥΑΡΟΛΛΩΝΟΣ
 ΤΑΣΔΕΑΝΑΓΡΑΦΑΣΕΡΙΜΕ ΛΗΘΗ
 ΤΩΘΕΥΓΟΜΠΡΟΣΘΗΒΑΔΑ

ΕΔΟΞΕΤΑΙΒΟΥΛΑΙΚΑΙΤΩΙΔΑΜΩ .
 ΡΛΟΣΩΝΣΩΣΑΓΓΕΛΟΥΕΙΡΕΝ .
 25 ΘΗΝΑΙΟΝΑΡΟΛΛΩΝΙΟΥ ΒΑΡΓ . . .
 ΗΤΗΝΕΥΝ ΟΥΝΗΜΕΝΤΩΙΔ
 ΤΩΙΚΑΛΥΜΝΙΩΝΧΡΕΙΑΣΡΑΡ . . .
 ΜΕΝΟΣΕΝΡΑΝΤΙΚΑΙΡΩΙΚΑΙ . . .
 ΙΑΙΚΑΙΙΔΙΑΙΤΟΙΣΕΝΤΥΝΧΑ
 30 ΤΩΝΡΟΛΙΤΑΝΔΕΔΟΧΘΑΙΤΩΙ . .
 ΜΩΙΗΜΕΝΡΟΛΙΤΑΝΑΘΗΝΑΙΟΝ
 ΕΝΚΑΛΥΜΝΑΙΚΑΙΑΥΤΟΝΚΑΙΕΓΓΟ
 ΝΟΥΣΜΕΤΕΧΟΝΤΑΣΡΑΝΤΩΝ ΩΝ
 ΡΕΡΚΑΙΤΟΙΑΛΛΟΙΚΑΛΥΜΝΙΟΙΜΕΤΕ
 35 . ΟΝΤΙΕΡΙΚΛΑΡΩΣΑΙΔΕΑΥΤΟΝΚΑΙ
 ΕΡΙΦΥΛΑΝΚΑΙΔΑΜΟΝΕ ΛΑΧΕ
 ΦΥΛΑΣΚΥΔΡΗ ΛΕΙΩΝΔΑΜΟΥ
 . . ΕΣΟΥΤΑΥΤΑΔΕΑΝΑΓΡΑΨΑΙ
 ΛΙΣΣΤΑΛΑΝΛΙΘΙΝΑΝΚΑΙΘΕΜΕΝ
 40 ΕΙΣΤΟΙΕΡΟΝΤΟΥΑΡΟΛΛΩΝΟΣΤΑΣ
 ΔΕΑΝΑΓΡΑΦΑΣΕΡΙΜΕΛΗΘΗΜΕΝ
 . . ΟΣΩΝΑΣΩΣΑΓΓΕΛΟΥ

Ἔδοξε τῆ βουλῆ καὶ τῷ δάμῳ, | Θεύπομπος Θηβάδα εἶπεν, ἐπει-
 δὴ Μητρόδωρος Ἀττάλου, Καρδιανὸς ἀνὴρ καλὸς κάγαθος καὶ |
 5 εὔνοος ὧν διατελεῖ τῷ δάμῳ τῷ Καλυμνίων χρείας πα-
 ρεχόμενος ἐν παντὶ καιρῷ | καὶ κοινῶ καὶ ἰδίᾳ τοῖς ἐντυν-
 10 χάνουσι τῶν πολιτῶν, δεδόχθαι τῷ δάμῳ ἡμεν πολίταν |
 Μητρόδωρον ἐν Καλύμνῃ καὶ | ἐγκτησιν καὶ αὐτῷ καὶ ἐγγύ-
 νοις μετέχουσι πάντων ὧν περ καὶ τοὶ ἄλλοι Καλύμνιοι με-
 15 τέχοντι, ἐπικλαρῶσαι δὲ αὐτὸν καὶ ἐπὶ φυλὰν καὶ δάμον· ἔ-
 λαχε φυλᾶς Θεουγενιδᾶν, δάμου Ποθαίων· ταῦτα δὲ ἀναγρά-
 20 ψαι εἰς στάλαν λιθίναν καὶ θέμεν εἰς τὸ ἱερόν τοῦ Ἀπόλλωνος, |
 τᾶς δὲ ἀναγραφᾶς ἐπιμεληθήτω Θεύπομπος Θηβάδα.

Ἔδοξε τῆ βουλῆ καὶ τῷ δάμῳ, | Βλόσων Σωσαγγέλου εἶπεν [Ἄ-
 25 θήναιον Ἀπολλωνίου Βαργυλι]ήτην εὔνοον ἡμεν τῷ δ[άμῳ |
 τῷ Καλυμνίων χρείας παρ[εχό]μενος ἐν παντὶ καιρῷ καὶ [κοι-
 30 νῶ καὶ ἰδίᾳ τοῖς ἐντυνχά[νουσι] | τῶν πολιτῶν, δεδόχθαι τῷ [δά-
 μῳ ἡμεν πολίταν Ἀθήναιον | ἐν Καλύμνῃ καὶ αὐτὸν καὶ ἐγγύ-
 νους, μετέχοντας πάντων ὧν περ καὶ τοὶ ἄλλοι Καλύμνιοι μετέ-
 35 χ]οντι, ἐπικλαρῶσαι δὲ αὐτὸν καὶ | ἐπὶ φυλὰν καὶ δάμον· ἔλαχε |
 φυλᾶς Κυδρηλείων, δάμου | . . . εσον· ταῦτα δὲ ἀναγράψαι |
 40 εἰς στάλαν λιθίναν καὶ θέμεν | εἰς τὸ ἱερόν τοῦ Ἀπόλλωνος, τᾶς |
 δὲ ἀναγραφᾶς ἐπιμεληθήμεν | [Βλ]όσωνα Σωσαγγέλου.

Two decrees of the Boulè and Demos of Kalymna, the first of which grants the politeia to Metrodoros, a citizen of Kardia. The second is a grant of politeia to Athenaios, a Bargylian.

Line 23. Βλόσων. This rare name occurs in an inscription from Telos; Ross, *Hellenika*, i, p. 60.

See also Lebas, *Inscriptions de l'Asie Mineure*, pt. v, No. 290; C. I. 6056.

Line 28. παρεχόμενος (*sic*) for παρεχόμενον. The same grammatical fault occurs in the decrees Nos. CCXXXII, CCXXXIII, *ante*.

Line 38. . . εσον. The traces of the letter preceding E suggest that it was Φ.

CCXXXVIII.

On the upper part of a stèle of calcareous stone. Height, 10½ in.; breadth, 10½ in. Temple of Apollo, Kalymna; C. T. N.

ΕΔΟΞΕΤΑΙΒΟΥΛΑΙΚΑΙΤΩΙΔ
 ΓΝΩΜΑΠΡΟΣΤΑΤΑΝΕΠΕΙΔΗΑ
 ΓΟΡΑΝΑΞΑΓΟΡΑΚΛΕΥΣΕΓΕΛΘΩ
 ΝΕΠΙΤΕΤΑΝΒΟΥΛΑΝΚΑΙΤΟΝΔΑ
 5 ΜΟΝΑΞΙΩΙΤΟΝΥΙΟΝΑΥΤΟΥΤΟΝ
 ΠΡΟΓΟΝΟΝΑΓΟΡΑΚΛΗΠΟΙΗΣΑΣ
 ΘΑΙΠΟΛΙΤΑΝΔΕΔΟΧΘΑΙΤΑΙΒΟΥΛΑ .
 . ΑΙΤΩΙΔΑΜΩΙΑΓΟΡΑΚΛΗΤΟΝΥΙ
 . ΝΤΟΝΠΡΟΓΟΝΟΝΤΟΝΑΓΟΡΑΝΑ
 10 . ΤΟΣΠΟΛΙΤΑΝΗΜΕΝΚΑΛΥΜΝΙ
 ΩΝΚΑΙΑΥΤΟΝΚΑΙΕΓΓΟΝΟΥΣΦΥ
 ΛΑΝΔΕΑΥΤΩΙΥΓΑΡΧΕΙΝΚΑΙ
 ΣΥΓΓΕΝΕΙΑΝΑΝΚΑΙΤΩΙΠΑΤΡΙ
 ΜΕΤΕΣΤΙΑΓΟΡΑΝΑΚΤΙΤΟΔΕΨΑ
 15 ΦΙΣΜΑΤΟΔΕΑΝΑΓΡΑΨΑΙΕΙΣΣΤΑ
 . ΑΝ ὐ ^ . ΘΕΜΕΝΕΙΣ Ι

Ἔδοξε τῆ βουλῆ καὶ τῷ δ[άμῳ] | γνώμα προστατῶν, ἐπειδὴ Ἄ-
 γοράναξ Ἀγορακλεὺς ἐπελθὼν ἐπὶ τε τὴν βουλὰν καὶ τὸν δά-
 5 μον ἄξιφ τὸν υἱὸν αὐτοῦ τὸν | πρόγονον Ἀγορακλῆ ποιήσασ-
 θαι πολίταν, δεδόχθαι τῆ βουλῆ | [κ]αὶ τῷ δάμῳ Ἀγορακλῆ τὸν υἱ-
 10 οῦ τὸν πρόγονον Ἀγοράνα[κ]τος πολίταν ἡμεν Καλυμνί-
 ων καὶ αὐτὸν καὶ ἐγγόνους, φυλὰν δὲ αὐτῷ ὑπάρχειν καὶ |
 συγγένειαν ἄν καὶ τῷ πατρὶ | μέτεστι Ἀγοράνακτι· τὸ δὲ ψά-
 15 φισμα τόδε ἀναγράψαι εἰς στά[λ]αν [λιθ]ίναν κα[ὶ] θέμεν εἰς [τὸ ἱερόν τοῦ Ἀπόλλωνος]

Line 5. ἀξιῶ, Doric for ἀξιοί. Ahrens, De Dial. Dorica, p. 310, § 38, points out that the same form occurs in two inscriptions from Astypalæa. C. I. 2483, 2484.

Line 13. συγγένειαν ἄν καὶ τῷ πατρὶ μέτεστι. συγγένεια evidently here means admission to a γένος. By the word μέτεστι here we must understand the right of participation in certain sacra gentilia. See Rayet, Inscriptions Inédites des Sporades, i, pp. 48-54. The application made by Agoranax to the Boulè and

Demos in this inscription shews that the politeia, which we may assume to have been granted to himself, could not be transmitted to his eldest son as an hereditary right without the formality of a decree, and such a formality may have been always required in such cases, though the clause καὶ αὐτὸν καὶ ἐγγόνους, usual in grants of politeia, would lead us to suppose that the rights bestowed on the father devolved on the descendants as a matter of course.

CCXXXIX.

On a fragment of a stelè of white marble, the left edge preserved. Height, 3½ in.; breadth, 6¾ in. Perhaps from the upper part of the preceding stelè. Temple of Apollo, Kalymna; C. T. N.

	ΤΑΝΟΡΩΣ		τῶν πολι-]
	ΞΙΣΑΥΤΟΝΡΡ		τᾶν ὅπως [οὖν καὶ ὁ δᾶμος φαίνεται τοῖς
	ΑΤΑΞΙΑΣΧΑΡΙ		εἰς αὐτὸν προθυμίας μὴθὲν ἐνλείπουσι
	ΤΗΜΑΤΩΝΚΑΙΡΟΛ		καταξίας χάριτας ἀποδιδούσ τῶν εὐεργε-
5	ΤΕΙΚΑΙΠΡΑΣΣΕΙΝΤ	5	τημάτων καὶ πολ[λοὶ προαιρῶνται καὶ λέ-
			γειν καὶ πράσσειν τ[ὰ δέοντα ὑπὲρ τοῦ
			πλήθεος τοῦ Καλυμνίων εἰδότες κ.τ.λ.]

The last two lines are restored from the Kalymnian decree, published C. I. 2671, under Iasos; see lines 47-50.

CCXLI.

On a fragment of a stelè of white marble, the right edge preserved. Height, 6 in.; breadth, 7¼ in. Temple of Apollo, Kalymna; C. T. N.

	ΙΔΑΜΛΙΗΜ		δεδοχθαι τῷ βουλᾷ καὶ τῷ δάμῳ ἡμ[εν
	ΠΟΛΙΤΑΝΚΑΙΕΓ		πολίταν καὶ ἐγ[γ-
	ΞΧΟΝΤΑΣΩΝ		όνους αὐτοῦ πάντων μετέχοντας ὧν-
5	ΙΕΤΕΧΟΝΤΙ	5	περ καὶ τοῖ ἄλλοι Καλυμνιοὶ μετέχοντι
	ΠΙΦΥ		καὶ ἐπικλαρῶσαι αὐτὸν καὶ ἐπὶ φυλᾶν
			καὶ δᾶμον ἔλαχε φυλᾶς κ.τ.λ.]

Fragment of a decree conferring the politeia on some person, doubtless a public benefactor, and his descendants.

CCXLI.

On a fragment of a stelè of white marble, the right edge partly preserved. Height, 7¾ in.; breadth, 4½ in. Temple of Apollo, Kalymna; C. T. N.

	Ο		ὅπως οὖν ὁ δᾶμος φαίνεται τοῖς] εἰς
	ΙΣ		αὐτὸν προθυμίας μὴθὲν ἐνλείπουσι
	ΘΕΝΕ		καταξίας χάριτας
	ΞΙΑΣΧΑΡ		ἀποδιδούσ ἀνθ' ὧν κα
5	ΞΑΝΘΩΝΚΑΕ	5	δεδοχθαι τῷ [βουλᾷ
	ΔΟΚΘΑΙΤΑ		καὶ τῷ] δάμῳ [τὸν δεῖνα
	ΔΑΜΩΙΟ		εἶδα Ἀθηναῖον
	ΕΙΔΑΑΘΗ		πολίταν ἡμεν καὶ
	ΑΝΗΜΕΝΚ		αὐτὸν καὶ ἐγγόνους
10	ΤΟΝΚΑΙΕΓ	10	μετέχοντας πάντων
	ΟΝΤΑΣΓΑ		ὧνπερ καὶ τοῖ ἄλλοι Καλυμνιοὶ
	ΛΟΙΚΑΛΥΜΝ		ἐπικλαρῶσα[ι δὲ αὐτὸν
	ΕΠΙΚΑΛΡΩΣ/		καὶ ἐπὶ φυλᾶν καὶ δᾶμον
	ΙΦΥΛΑΝΚΑ		τοὺς προ]στάτας [ἔλαχε φυλᾶς κ.τ.λ.
15	ΤΑΤΑΣ	15	

Line 10. ἐγγόνους. The second Γ is omitted here through carelessness of the lapidary; so δεδοχθαι for δεδόχθαι, line 6; ἐπικλαρῶσαι for ἐπικλαρῶσαι, line 13.

CCXLII.

On a stelè of white marble, the upper part broken away. Height, 1 ft. 4 in.; breadth, 1 ft. $\frac{3}{8}$ in. Temple of Apollo, Kalymna; C. T. N.

ΙΑ
ΑΙΤΩΙΔΑΜΩ
ΤΟΝΑΡΕΤΑΣΕΝ
ΑΝΕΧΩΝΔΙΑΤΕΛ
5 ΔΑΜΟΝΤΟΝΚΑΛΥΜΝΙΩΙ
ΔΕΑΥΤΟΝΠΟΛΙΤΑΝΚΑΛΥ
ΝΚΑΙΑΥΤΟΝΚΑΙΕΓΓΟΝΟΥΣΜ
ΤΕΧΟΝΤΑΣΠΑΝΤΩΝΩΝΚΑΙ
ΤΟΙΑΛΛΟΙΚΑΛΥΜΝΙΟΙΜΕΤΕ
10 . ΟΝΤΙΕΠΙΚΛΑΡΩΣΑΙΔΕΑΥΤΟΝ
ΚΑΙΕΠΙΦΥΛΑΝΚΑΙΔΑΜΟΝΤΟΥΣ
ΠΡΟΣΤΑΤΑΣΕΛΑΧΕΦΥΛΑΣΘΕΥ
ΤΕΝΙΔΑΝΔΑΜΟΥΠΡΟΘΑΙΩΝΑΝ
ΤΡΑΥΑΙΔΕΤΟΥΦΑΦΙΣΜΑΕΙΣΣΤΑ
15 . ΑΝΛΙΘΙΝΑΝΚΑΙΘΕΜΕΝΕΙΣΤΟΙΕ
.. ΝΤΟΥΑΓΟΛΛΩΝΟΣΕΙΣΤΟΠΟΝΤΟΝ
ΠΙΦΑΝΕΣΤΑΤΟΝΤΑΣΔΕΑΝΑΓΡΑ
ΦΑΣΚΑΙΑΝΑΘΕΣΕΩΣΕΠΙΜΕΛΗΘΕΝ
ΤΩΤΟΙΠΡΟΣΤΑΤΑΙ

[δεδοχθαι
τῆ βουλῆ κ]αὶ τῷ δάμῳ [ἐπαινέσαι
αὐτὸν ἀρετᾶς ἐνεκα
ἂν ἔχων διατελ[εῖ πρὸς τὸν
5 δᾶμον τὸν Καλυμνίω]ν, ἤμεν
δὲ αὐτὸν πολίταν Καλυμνίω-
ν καὶ αὐτὸν καὶ ἐγγόνους μ[ε-
τέχοντας πάντων ὧν καὶ
τοὶ ἄλλοι Καλύμνιοι μετέ-
10 χ]οντι· ἐπικλαρῶσαι δὲ αὐτὸν
καὶ ἐπὶ φυλὰν καὶ δᾶμον τοὺς
προστάτας· ἔλαχε φυλᾶς Θεου-
γενιδᾶν, δάμου Ποθαίων· ἀνα-
γράψαι δὲ τὸ ψάφισμα εἰς στά-
15 λ]αν λιθίναν καὶ θέμεν εἰς τὸ ἱε-
ρὸν τοῦ Ἀπόλλωνος εἰς τόπον τὸν
ἐπιφανέστατον· τᾶς δὲ ἀναγρα-
φᾶς καὶ ἀναθέσεως ἐπιμεληθέν-
τω τοὶ προστάται.

CCXLIII.

On a fragment of a stelè of calcareous stone; the right edge preserved from line 5 to 8. The surface is full of holes; this explains the irregular spacing of the letters. Height, 8 $\frac{1}{2}$ in.; breadth, 8 $\frac{3}{4}$ in. Temple of Apollo, Kalymna; C. T. N.

..ΜΑΤΑΕ
ΛΩ ΞΕΠΡΟΑΙΡΟΥΝ
Ε ΘΑΤΩΙΔΑΜΩΙΟΤ
3 ΞΕΦΑΙΙ ΗΤΑΙΤΙΜΩΝΤΟΥ
5 ΥΝΤΑ . ΑΥΤΟΝΚΑΙΚΟΙ
ΔΕΔΟΧΘΑΙΤΑΙΕΚΚΛΗΣΙ
ΑΙΣΙΝΩΝΓΛΑΥΚΙΑΑΣΤΥ
ΗΜΕΙ . ΟΛΙΤΑΝΚΑ
10 ΑΥΤΟΝΚΑΙΕΓΓΟΝΟΥΣΜΕ
ΙΤΩΝΩΜΠΕΡΚΑΙΤ . .
ΚΛΑΡΩ
ΑΝΚ

ψαφίσ]ματα ?
προαιρου]μεν
... τῷ δάμῳ δ[η]ως
οὖν ὁ δᾶμ]ος φαίνεται τιμῶν τοῦ[ς
5 εὐεργετο]ύντα[ς] αὐτὸν καὶ κοι-
νῆ καὶ ἰδίᾳ] δεδοχθαι τῆ ἐκκλησί-
α] Αἴσιμον Γλαυκία Ἀστυ-
παλαιῆ] ἤμεν [π]ολίταν Καλυ-
μνίων καὶ αὐτὸν καὶ ἐγγόνους με-
10 τέχοντας πάν]των ὧμπερ καὶ τ[οὶ
ἄλλοι πολίται μετέχοντι· ἐπι]κλαρῶ[σαι
δὲ αὐτὸν καὶ ἐπὶ φυλ]ὰν κ[αὶ δᾶμον· ἔλαχε
φυλᾶς κ.τ.λ.]

CCXLIV.

On a fragment of white marble, complete only on the right edge. Height, 6 in.; breadth, 4 $\frac{1}{2}$ in. Temple of Apollo, Kalymna; C. T. N.

ΡΕΙΝΕ
ΛΥΜΝΙ
ΟΥΣΚΑΙΗ
ΑΝΑΙΡΟΛΙ
5 ΤΕΛΕΙΑΝ
ΛΙΕΚΡΑ
ΓΙΚΑ

ρεινε
Κα]λυμνι
καὶ αὐτὸν καὶ ἐγγόν]ους καὶ ἡ-
μεν αὐτοῖς ἐν Καλύ]μνα πολι-
5 τείαν ἀ]τέλειαν π-
άντων κα]ὶ ἐκπλ[ουν
ἀσυλ]εῖ κα[ὶ ἀσπονδεῖ κ.τ.λ.]

This fragment is probably from a grant of politeia to some public benefactor.

CCXLV.

On a stelè of white marble. Height, 3 ft. 4½ in.; breadth, 1 ft. 3⅞ in. Temple of Apollo, Kalymna; C. T. N.

ΕΔΟΞΕΤΑΙΕΚΚΛΗΣΙΑΙΤΑΙΚΑΛΥ
ΜΝΙΛΗΝΜΗΝΟΣΑΡΤΑΜΙΤΙΟΥΕΡΑ
ΡΙΞΤΟΛΑΙΔΑΠΑΡΜΕΝΙΞΚΟΝΤΟΝ/
ΛΕΞΙΔΙΚΟΥΗΜΕΝΕΥΕΡΓΕΤΑΝΚΑ.
5 ΠΡΟΞΕΝΟΝΚΑΛΥΜΝΙΛΗΝΚΑΙΑΥΤΟ
ΥΚΑΙΓΕΝΟΣΑΕΙΚΑΙΗΜΕΝΑΥΤΟΙΞΕΓ
ΚΤΗΣΙΝΕΓΚΑΛΥΜΝΑΙΚΑΙΑΤΕΛΕΙΑΙ
ΤΛΗΝΕΞΑΓΟΜΕΝΛΗΝΚΑΙΕΞΑΓΟΜΕΝΛΗ
ΚΑΙΕΜΡΟΛΕΜΛΙΚΑΙΕΝΙΡΑΝΑΙ

10 Θ Ε Ο Ξ

ΕΔΟΞΕΤΑΙΕΚΚΛΗΣΙΑΙΤΑΙΚΑΛΥΜΝΙ
ΛΗΝΜΗΝΟΣΚΑΡΝΕΙΟΥΕΡΠΙΛΕΥΚΑΡΟΥ
ΔΙΟΞΚΟΥΡΙΔΑΝΤΟΝΔΕΛΦΟΝΚΑΙΑΛΕ
ΞΙΔΙΚΟΙΕΥΕΡΓΕΤΑΣΚΑΙΠΡΟΞΕΝΟΥΣ
15 ΗΜΕΝΚΑΛΥΜΝΙΛΗΝΚΑΙΑΥΤΟΥΞΚΑΙΕΚΓΟ
ΝΟΥΞΚΑΙΗΜΕΝΑΥΤΟΙΞΕΓΚΑΛΥΜΝΑΙ
ΑΤΕΛΕΙΑΝΤΛΗΝΕΞΑΓΟΜΕΝΛΗΝΚΑΙΕΞΑ
ΓΟΜΕΝΛΗΝΚΑΙΕΞΠΛΟΝΚΑΙΕΚΠΛΟΝΚΑΙ
ΕΜΡΟΛΕΜΛΙΚΑΙΕΝΙΡΑΝΑΙ

20 ΕΔΟΞΕΚΑΛΥΜΝΙΟΙΞΝΙΚΟΜΑΛ
ΟΝΑΛΚΑΙΟΥΞΙΚΥΛΗΝΙΟΝΠΡΟ
ΞΕΝΟΝΚΑΛΥΜΝΙΛΗΝΗΜΕΝΚΑ.
ΑΥΤΟΝΚΑΙΕΓΓΟΝΟΥΞΚΑΙΗΜΕ
ΝΑΥΤΟΙΞΑΤΕΛΕΙΑΝΚΑΙΕΞΠΛ
25 ΟΥΝΚΑΙΕΚΠΛΟΥΝΚΑ'ΕΜΡΟΛ
ΕΜΛΙΚΑΙΕΝΕΙΡΑ. ΑΙ

Ἔδοξε τῇ ἐκκλησίᾳ τῇ Καλυ-
μνίων, μηνὸς Ἀρταμιτίου, ἐπ' Ἀ-
ριστολαΐδα, Παρμενίσκον τὸν Ἀ-
λεξιδίκου ἤμεν εὐεργέταν καὶ
5 πρόξενον Καλυμνίων καὶ αὐτὸν
καὶ γένος αἰεὶ καὶ ἤμεν αὐτοῖς ἔγ-
κτησιν ἐγ Καλύμνα καὶ ἀτέλεια
τῶν ἐξαγομένων καὶ ἔσαγομένων
καὶ ἐμ πολέμφ καὶ ἐν ἱράνα.

10 Θεός

Ἔδοξε τῇ ἐκκλησίᾳ τῇ Καλυμνί-
ων, μηνὸς Καρνείου, ἐπὶ Λευκάρου,
Διοσκουρίδαν τὸν Δελφὸν καὶ Ἀλε-
ξιδίκον εὐεργέτας καὶ προξένους
15 ἤμεν Καλυμνίων καὶ αὐτοὺς καὶ ἐγγό-
νους καὶ ἤμεν αὐτοῖς ἐγ Καλύμνα
ἀτέλειαν τῶν ἔσαγομένων καὶ ἐξα-
γομένων καὶ ἔσπλον καὶ ἔκπλον καὶ
ἐμ πολέμφ καὶ ἐν ἱράνα.

20 Ἔδοξε Καλυμνίοις Νικόμαχ-
ον Ἀλκαίου Σικυώνιον πρό-
ξενον Καλυμνίων ἤμεν καὶ
αὐτὸν καὶ ἐγγόνους καὶ ἤμε-
ν αὐτοῖς ἀτέλειαν καὶ ἔσπλ-
25 ον καὶ ἔκπλον καὶ ἐμ πολ-
έμφ καὶ ἐν εἰράνα.

In this and in No. CCXLIII *ante* the decrees are not passed by the βουλή and δῆμος as is usual in decrees of Kalymna, but by the ἐκκλησία, or assembly of the people, and the date is fixed by the month

and the eponymous magistrate. The word ἐκκλησία occurs in the fragments of headings of decrees, Nos. CCLXXXIII, CCLXXXIV, CCLXXXV; see also CCLXXX, CCLXXXI, *post*.

CCXLVI.

On a fragment of a stelè of white marble, the left side partially preserved. Height, 9 in.; breadth, 4⅞ in. Temple of Apollo, Kalymna; C. T. N.

ΚΑΙ . . ΙΝ
ΧΑΝΟΥΣΙ
ΔΑΜΟΣΦΑΙΝ
ΟΥΜΙΑΣΜΗΘ
5 ΣΧΑΡΙΤΑΣ
ΗΜΑΤΩΝ
ΞΕΝΟΥ
ΜΕΡΑΙΟ
ΥΣΚΑΙΕΚ
10 ΙΕΚΠΛΕΙΝΑ
ΝΑΓΡΑΨΑΙΑ
ΤΙΣΤΛΛΑΝΑ
ΕΝΕΙΣΤΟΙΕΡ
ΤΟΝΕΠΙΦ
15 ΕΑΝΑΓΡ

καὶ [κο]ινῶν τῇ πόλει καὶ ἰδίᾳ τοῖς ἐντυ-
χάνουσι [τῶν πολιτῶν, ὅπως οὖν καὶ ὁ
δῆμος φαίν[ηται τοῖς εἰς αὐτὸν προ-
θυμίας μηθ[έν ἐνλείπουσι ἀνταξί-
5 α]ς χάριτας [ἀποδιδούς τῶν εὐεργε-
τ]ημάτων, [δεδοχθαι τῇ βουλῇ καὶ τῷ δάμῳ
προ]ξένου[ς ἤμεν τοὺς δεινας τῶν δεινων
. . . Γ]μεραίου[ς (?) ἐν Καλύμνα καὶ αὐ-
το]ῦ καὶ ἐκ[γόνους
10 κα]ὶ ἐκπλεῖν, ἀ[συλεῖ καὶ ἀσπονδεῖ
ἀ]ναγράψαι δ[ὲ τότε τὸ ψάφισμα
εἰ]ς στάλαν λιθίναν καὶ θέμ-
εν εἰς τὸ ἱερὸν τοῦ Ἀπόλλωνος
εἰ]ς τὸν ἐπιφ[ανέστατον τόπον,
15 τῆς δὲ] ἀναγρ[αφῆς κ.τ.λ.

The latter part of a decree granting the proxenia to certain benefactors of the Kalymnians.

CCXLVII.

Fragment of a stelè of white marble, nearly complete on the left edge as far as line 21. Height, 1 ft.; breadth, 9¼ in.
Temple of Apollo, Kalymna; C. T. N.

- - -

ΕΙΔΗΘΕΥΚΡΑΤΗΣΟΙ

. ΟΥΞΩΝΚΑΙΦΙΛΟΣΤΩΙΔΑΜΣ
ΤΑΣΥΠΑΡΧΟΥΣΑΣΑΥΤΩΙΠΟ
5 ΤΟΣΠΡΟΤΕΡΟΝΤΕΔΙΕΤΕΛΕΙΧΡΕ
ΜΕΝΟΣΤΑΙΠΟΛΕΙΔΙΑΦΥΛΑΣ
ΑΙΡΕΣΙΝΚΑΙΠΡΟΑΙΡΕΥΜΕΝΟΣΜ
ΤΩΝΣΥΜΦΕΡΟΝΤΩΝΚΩΙΟΙΣΚΑΤ
ΠΡΟΘΥΜΟΝΑΥΤΟΝΕΣΤΑΤΟΥΔΑΜ
10 . ΑΙΕΝΤΟΙΣΚΑΘΕΣΤΑΚΟΣΙΚΑΙΡΟΙΣΕΞ
. ΩΙΧΡΗΜΑΤΑΕΣΤΕΤΟΝΥΑΦΙΣ
. ΞΙΛΕΙΑΝΤΙΓΟΝΩΙΚΑΙΕΣΤΑΝ
ΑΤΡΑΤΙΩΤΑΝ ΟΠΩΣΚΑΙΟΔΑ
ΤΑΞΙΑΝΑΠΟΔΙΔΟΥΣΑΥΤΩΙΤΣ
15 ΚΑΙΤΙΜΑΘΕΙΣΕΠΙΠΛΕΟΝΤΑΝΤΕ
ΑΝΔΙΑΦΥΛΑΣΣΗΚΑΙΕΣΤΟΛ
ΘΑΠΕΡΚΑΙΤΑΙΙΔΙΑΙΠΑΤΡΙΔΙΦΙΛΩ
ΑΓΑΘΑΙΤΥΧΑΙΔΕΔΟΧΘΑΙΤΩΙ
ΘΕΥΚΡΑΤΗΟΝΑΣΙΓΕΝΕΥΣΤΑΣ
20 ΕΓΓΟΝΟΣΜΕΤΕΧ. . ΤΑΣΠΑΝΤΩ
ΤΟΙΔΕΠΡΟΣΤΑ ΚΛΑΡΩΣΑ
ΚΑΙΤΡΙΑ ΤΗΚΟΣΤ
ΑΛΑΝΕΣ
ΩΜΩΙΑΝ/
25 ΝΑΓΡΑΦΑΙ
ΙΤΟΥΑΠΟ
ΦΙΚΟΜΕΝΟ

Ἐπειδὴ Θευκράτης Ὀνασιγένεος Καλύμνιος εὐ-
νους ὢν καὶ φίλος τῷ δάμῳ [καὶ πράσσωσιν καὶ λέγων ἀξίως
τῆς ὑπαρχούσας αὐτῷ ποτὶ τὸν δάμον φιλότη-
5 τος, πρότερόν τε διετέλει χρεΐας ἐν παντὶ καιρῷ παρεχό-
μενος τῇ πόλει, διαφυλάσσωσιν τε νῦν τὰν ἰδίαν
αἵρεσιν καὶ προαιρούμενος
τῶν συμφερόντων Κῶσις κατὰ
πρόθυμον αὐτὸν ἐς τὰ τοῦ δάμου
10 καὶ ἐν τοῖς καθεστακόσι καιροῖς ἐστυπώρηκε τῷ δά-
μῳ χρήματα ἐς τε τὸν ψαφισθέντα στέφανον τῷ
βασίλει Ἀντιγόνῳ καὶ ἐς τὸν [μισθοφορὰν (?) τῶν
στρατιωτῶν ὅπως καὶ ὁ δάμος φαίνεται χάριν ἀν-
ταξίαν ἀποδιδόνς αὐτῷ τῶν εὐεργετημάτων
15 καὶ τιμαθεὶς ἐπὶ πλέον τὰν τε [αἵρεσιν ἰδί-
αν διαφυλάσσει καὶ ἐς τὸ λ[οιπὸν τῇ πόλει ἀμῶν κα-
θάπερ καὶ τῇ ἰδίᾳ πατρίδι φιλότητα?
Ἀγαθὴ Τύχη, δεδύχθαι τῷ [δάμῳ πρόξενον οἱ πολίτην ἡμεν
Θευκράτη Ὀνασιγένεος τῆς [πόλεως ἀμῶν αὐτὸν καὶ
20 ἐγγόνος μετέχον]τας πάντων ὧμπερ καὶ τοὶ ἄλλοι Κῶσι μετέχοντι,
τοὶ δὲ προστάται? . . . ἐπικλαρωσάντων ἐπὶ φυλὰν
καὶ τριακάδα καὶ πενήτηκοστῶν?
στ]άλαν ἐς
δά]μῳ ἀν]α
25 τὰν δὲ ἀ]ναγραφῶν
τοῦ Ἀπ[άλλωνος
ἀ]φικομένο

From lines 7 to 9 there is a slight sinking in the marble, caused probably by an erasure.

This is a decree in honour of Theukrates, son of Onasigenes, whom from the evidence of line 8, τῶν συμφερόντων Κόρις, I suppose to have been a citizen of Kalymna who had rendered important services to the Koians on several occasions, and who appears to have lent them money, lines 10, 11. It is not certain whether the reward for these services was the politeia or the proxenia. This inscription would thus be a copy of

the original decree made at Kos in favour of Theukrates.

The king mentioned line 11 may be Antigonos the First who caused the Teians to adopt the laws of Kos (Waddington-Lebas, pt. v, No. 86), or Antigonos Doson, who held Karia for a time. See Usener, Epigram von Knidos in Rheinisch. Museum, xxix, p. 40, Droysen, Hellen. 2nd ed. iii, pt. 2. p. 71.

Line 21. I have ventured to restore τριακάδα καὶ πεντεκοστήν, but there is no other evidence that such tribal divisions were in use at Kos.

CCXLVIII.

On the upper part of a stelè of white marble, surmounted by a pediment, the left side broken away. Height, 10 in.; breadth, 6½ in. Temple of Apollo, Kalymna; C. T. N.

ΒΟΥΛΑΙΚΑΙΤΑΙ
ΙΚΛΕΟΦΩΝΕΙΠΕΝ
ΛΥΣΑΓΟΡΟΥΠΡΟ
ΟΝΠΡΟΞΕΝΟΝ
5 ΜΝΙΩΝΚΙ

*Ἐδοξε τῇ βουλῇ καὶ τῇ
ἐκκλησίᾳ Κλεοφῶν εἶπεν
τὸν δεῖνα Λυσαγόρου Προ-
κοννήσιον? πρόξενον [ἡμ-
5 εν τῶν Καλυμνίων καὶ
αὐτὸν καὶ ἐγγόνους κ.τ.λ.]

CCXLIX.

On the upper part of a stelè of white marble, with right edge nearly complete; the moulding along the top has been broken away. Height, 9¼ in.; breadth, 9½ in. Temple of Apollo, Kalymna; C. T. N.

. ΛΟΞΕΤΑΙΒΟΥΛΑΙΚΑΙΤΩ
ΓΙΓΝΩΜΑΓΡΟΣΤΑΤΑΝ
ΗΔΑΜΟΤΕΛΗΣΔΑΜΑΓΟΡ
ΑΦΑΝΙΣΕΙΜΕΝΕΣΘΗΑΓΟΛΛΩ
5 . ΟΥΜΥΝΔΙΟΝΕΥΝΟΥΝΗΜΕΝ Ι
ΩΙΔΑΜΩΙΤΩΙΚΑΛΥΜΝΙΩΝ .
ΑΙΔΙΑΤΕΛΕΙΝΠΟΛΥΩΡΟΥΝΤΑ
ΤΩΝΤΕΚΑΤΑΓΩΔΑΜΙΑΝΣΥΝΑΝ
ΤΩΝΤΩΝΠΟΛΙΤΑΝΚΑΙΤΩΝΠΑΡΑ
10 ΤΙΝΟΜΕΝΩΝΕΙΣΤΑΝΠΟΛΙΝΤΑ
ΜΥΝΔΙΩΝΧΡΕΙΑΣΠΑΡΕΧΟΜΕ
ΝΟΝΕΚΑΣΤΟΙΣΥ
ΤΑΝ/

*Ἐ]δοξε τῇ βουλῇ καὶ τῷ [δάμ]φ, γνώμα προστατῶν, [ἐπειδ-
ἡ Δαμοτέλης Δαμαγόρα [ἐ]μφανίζει Μενεσθῆ Ἀπολλω[ν-
5 ἰου Μύνδιον εὖνον ἡμεν τῷ δάμφ τῷ Καλυμνίων [κ-
αὶ διατελεῖν πολυωροῦντα | τῶν τε κατ' ἀποδαμίαν συναν-
10 τῶντων πολιτῶν καὶ τῶν παραγινόμενων εἰς τὴν πόλιν τὰ[ν]
Μυνδίων χρείας παρεχόμενον ἐκάστοις κατὰ δύναμιν
τὴν αὐτοῦ

Beginning of a decree honouring Menesthes a Myndian for services rendered to Kalymnians in Myndos and elsewhere out of their country. The

person who certifies to these services is Damoteles, son of Damagoras.

CCXLIX a.

On a fragment of a stelè of white marble, the right edge complete. Height, 6 in.; breadth, 5½ in. Temple of Apollo, Kalymna; C. T. N.

ΨΑΦΙΣΜΑ
ΝΑΝΚΑΙΑΝΑΘΕ
ΤΟΥΑΓΓΟΛΛΩ
ΑΓΡΑΦΑΣΕΓΓΙΜ
5 ΑΜΟΤΕΛΗΔΑ
ΛΑΡΩΘΗΕΓΓΙΦΥ
ΝΕΛΑΧΕΦΥΛΑ
ΣΔΑΜΟΝΣΚΑ

ἀναγράψαι δὲ τὸδε τ]ὸ ψάφισμα
εἰς στάλαν λιθί]ναν καὶ ἀναθέ-
μεν εἰς τὸ ἱερὸν] τοῦ Ἀπόλλω[νος
τᾶς δὲ ἀν]αγραφᾶς ἐπι[μελ-
5 ηθῆμεν Δ]αμοτελῆ Δα[μαγ-
γύρα καὶ ἐπεκ]λαρώθη ἐπὶ φυ-
λᾶν καὶ δᾶμο]ν· ἔλαχε φυλά[ς
..... δᾶμον Σκα-
[λιωδᾶν?

This is evidently the end of the decree of which the preceding fragment is the beginning, as Damoteles, the mover of the decree, is the person charged with superintending the ἀναγραφῆ.

This decree probably granted the proxenia or politeia. Line 8. From the position of δᾶμον here we might have expected δάμου. Σκα[λιωδᾶν? Compare .καλιωδᾶν, *ante* CCXXXVI, line 13.

CCL.

On the upper part of a stelè of white marble, consisting of three pieces joined together; both sides of the stone are partially complete; part of the moulding on the top remains. Height, 9½ in.; breadth, 10¾ in. Temple of Apollo, Kalymna; C. T. N.

ΤΑΙΡΟ ΛΑΙΚΑΙΤΩΙ
ΙΓΝ . ΜΑΓΡΟΣΤΑΤΑΝ
.... ΔΗΤΙΜ . . . ΕΙΔΑΣΤΙΜΟΔΙΚΟΥ
.. ΛΛΩΝ... ΤΑΜΒΟΥΛΑΝΚΑΙΤΑΝ
5 ΕΚΚΛΗΣΙΑ ΑΝΙΞΕΙΑΣΚΛΗΓΙ
ΟΔΩΡΟΝΕ ΕΜΟΥΒΑΡΓΥΛΙΗΤΗ .
ΕΥΝΟΥΝΗΜ ΣΙΔΑΜΛΙΤΩΙΚ/
ΛΥΜΝΙΩΝΧΙ ΣΔΕΠΑΡΕΧΟΜΕΝΟΝ
ΑΝΤΙΚΑΙΡ ΚΑΙΚΟΙΝΑΙ ΙΩΙΔΑ
10 ΕΝΤΥΙ ΧΑΝΟΥΣΙΝ
ΣΥΝΚΑΙΟΔΑΜΟΣ
ΑΥΤΟΝΠΡΟΟΥΜΙ
ΟΥΣΙΝΚΑΤΑΞΙΑΣ
ΙΦΥΕΡΓΓΤ

Ἔδοξε] τῷ βουλᾷ καὶ τῷ
δάμῳ], γν[ώ]μα προστατᾶν,
ἐπει]δὴ Τιμο[κλ]είδης Τιμοδίκου
ἐπ]ελθὼν [ἐπὶ] τὰμ βουλᾶν καὶ τὰν
5 ἐκκλησίαν] ἐμφ]ανίσει Ἀσκληπι-
όδωρον Ε[ὐπολ]έμου Βαργυλιήτη]ν
εὖνουν ἡμ[εν τ]ῷ δάμῳ τῷ Κα-
λυμνίων, χρ[εία]ς δὲ παρεχόμενον
ἐν π]αντὶ καιρ[ῶ] καὶ κοινᾷ τῷ δά-
10 μῳ καὶ ἰδίᾳ τοῖ]ς ἐντυγχάνουσιν
τῶν πολιτᾶν· ὅπως] οὖν καὶ ὁ δᾶμος
φαίνεται τοῖς εἰς] αὐτὸν προθυμί-
ας μηθὲν ἐνλείπ]ουσιν καταξίας
χάριτας ἀποδιδὸς τῶν] εὐεργετ[ημ-
15 ᾶτων, δεδύχθαι κ.τ.λ.]

This is the upper part of a decree in honour of Asklepiodoros, son of Eupolemos, a citizen of Bargylia in Karia, and probably granted him the proxenia or the politeia in return for his services to the Kalymnians.

CCLI.

On a stelè of white marble, the foot and part of the left side broken away. Height, $11\frac{1}{4}$ in.; breadth, $7\frac{3}{4}$ in. Temple of Apollo, Kalymna; C. T. N.

a.

ΕΔΟΞΕΤΑΙΕΚ
 ΚΛΗΣ. Α ΙΑ
 ΕΙ ΟΚ
 Ο
 5 ΞΕ
 ΑΛΥΜ
 ΤΟΝ
 ΑΙΕΓΓ...ΥΣ
 ΑΙΗΙ ΕΝΑΥΤ
 10 ΣΑΤΙΛΕΙΑΙ
 ΞΠΛΟΥΝ

b.

Κ
 ΟΥ
 ΕΝΠΟ
 ΡΑΝΑ
 5 ΠΟΝΔ

The fragment *b*, of which the left side is complete, and which measures $4\frac{7}{8}$ in. in height by $3\frac{1}{4}$ in. in breadth, probably belongs to the same inscription as *a*, as the quality of the marble and the forms of the letters correspond. In that case it would have followed immediately after line 11 of *a*, and the fracture of both stones would favour such an arrangement, though the broken surfaces cannot be adjusted. The two fragments so united may be restored thus:—

"Εδοξε τῶ ἐκ-
 κλησ[ί]α

 5 ... πρό]ξέ-
 νον ἐν Κ]αλύμ-
 νῶ καὶ αὐ]τὸν
 κ]αὶ ἐγγ[όνο]υς
 κ]αὶ ἡμεν αὐτ-
 10 οῖ]ς ἀτέλειαν [κα-
 ῖ] ἔσπλουν [καὶ
 ἐκ]πλουν
 καὶ]
 ἐν πο]λέμῳ καὶ ἐν εἰ-
 15 ράνα [ἀσυλεὶ καὶ ἀσ-
 πονδ]εῖ

The letters in *b* are somewhat smaller in type than those in *a*.

CCLII.

On a fragment of a stelè of white marble, complete only on the left edge. Height, 6½ in.; breadth, 10¾ in. Temple of Apollo, Kalymna; C. T. N.

ΑΝΚΑΙΕΙΣΙ
 ΚΑΙΕΝΕΙΡΑΝ
 ΤΡΑΥΑΙΕΙΣΣΤΑ
 ΝΤΟΥΑΡΟΛΛΩΝΟ
 5 ΑΣΤΑΛΑΕΠ
 ΤΟΚΡΙΤΟΥ
 καὶ ἀτέλειαν καὶ ἀουλί-]
 αν καὶ εἶσ[πλουν καὶ ἔκπλουν καὶ ἐν πολέμῳ
 καὶ ἐν εἰράν[α· ταῦτα δὲ ἀνα-
 γράψαι εἰς στά[λαν λιθίναν καὶ θέμεν εἰς τὸ ἱερ-
 οῦν τοῦ Ἀπόλλωνος
 5 ἀ στάλα ἐπ
 'Αρα]τοκρίτου

The name Aratokritos occurs in the inscription | No. CCXXXI, *ante*, and on a block of marble copied relating to the Theatre in the Hieron of Apollo, | by me at Kalymna.

CCLIII.

On the upper part of a stelè of calcareous stone, the top broken away, both sides preserved. Height, 9¼ in.; breadth, 1 ft. ¾ in. Temple of Apollo, Kalymna; C. T. N.

ΔΗΜΕΟΥ ΕΙ Α
 ΕΓΓΟΝΟΥΣ ΜΕΤΕΧΟΝΤ. ΞΠΑ . . ΩΝ
 ΑΙΤΟ . ΑΛΛΟΙΚΑΛΥΜΝΙΟΙ ΜΕΤΕΧΟΝΤ
 ΚΛΛ . . . ΑΙ ΔΕ ΥΤΟΥΣ Ε·ΠΙ ΤΕΦΥΛΛΑ
 5 ΛΙ ΔΛ 10 . ΤΟΥΣ . ΡΟΣΤΑΤΑΣ Φ . ΛΛ . Ε
 ΑΧΟΝ ΙΑΤ ΤΙ ΑΝΔ . Λ . Π'ΑΝ
 ΝΛΓΡΛ . ΑΙ ΔΕ Τ . ΔΕΤΟΙ ΑΙΙΞΜΑΕΙΣΤ
 ΑΛΑΝΚΑΙΑΝ ΑΘΕΜΕΝΕΙΣΤΟΙΕΡΟΝ
 ΤΟΥΑΠΟΛ / ΩΝ ΟΥΤΑΣ ΔΕ ΑΝ ΑΓΡΛ
 10 ΑΛΗΘΗΜΕΝΑΥΞΙ·ΡΑΤΗ
 ΚΡΙ . ΕΙΚΕΩΣ Τ' Α /

..... [καὶ αὐτὸν καὶ
 ἐγγόνους μετέχοντ[α]ς πάντων [ὧν
 κ]αὶ το[ὶ] ἄλλοι Καλύμνιοι μετέχοντ[ι]
 ἐπι]κλα[ρῶσ]αι δὲ [α]υτοὺς ἐ[π]ί τε φυλά[ν
 5 κ]αὶ δάμο[ν] τοὺς [π]ροστάτας· φ[υ]λα[σ] ἐ-
 λ]αχον? αν
 ἀ]ναγρά[ψ]αι δὲ τ[ὸ]δε τὸ ψάφισμα εἰς (σ)τ-
 ἄλαν καὶ ἀναθέμεν εἰς τὸ ἱερὸν
 τοῦ Ἀπόλλωνος, τὰς δὲ ἀναγρα-
 10 φὰς ἐπιμε]ληθῆμεν Λυσικράτη[ν
 εἰκεως? . . .

The latter part of a decree which grants the proxenia or the politeia to certain persons whose names are lost. The Lysikrates, line 10, who is charged with superintending the engraving, is no doubt the mover of the ψάφισμα. This stone is very difficult to read, having been partially calcined in the oven where I found it in use for retaining the heat.

CCLIV.

On a fragment of a stelè of grey calcareous stone, complete on the right side. Height, $6\frac{3}{4}$ in.; breadth, $7\frac{3}{4}$ in. Temple of Apollo, Kalymna; C. T. N.

ΚΑΛΥΜΝΙΟΙΜΕΙ Ε
ΑΙΔΕΑΥΤΟΝΚΑΙΕΠΙ
ΛΑΧΕΦΥΛΑΣΙΓΡΑΣΙ
ΕΙΤΑΝΤΑΥΤΑΔΕΑΝΑ
5 ΚΑΙΘΕΜΕΝΕΙΣΤΟΙ
ΑΤΑΝΑΓΡ
ΡΙΑΦ

ὡνπερ καὶ τοὶ ἄλλοι Κα]λύμνιοι μετέ-
χοντι, ἐπικλαρῶσαι δὲ αὐτὸν καὶ ἐπὶ
φυλὰν καὶ δάμον· ἐ]λαχε φυλᾶς Ἰππασι-
. . . . δάμου . . .]ειτᾶν ταῦτα δὲ ἀνα-
5 γράψαι εἰς στάλαν] καὶ θέμεν εἰς τὸ ἰ[ερ-
ὸν τοῦ Ἀπόλλωνος, τᾶς] δὲ ἀναγρ[αφᾶς
ἐπιμεληθῆμεν κ.τ.λ.]

CCLV.

On a fragment of grey marble, broken on all sides. Height, $4\frac{1}{4}$ in.; breadth, 6 in. Temple of Apollo, Kalymna; C. T. N.

ΠΛΟΥ	[καὶ εἰσπλουν
ΕΙΚΑΙ	καὶ ἐκ]πλου[ν
ΔΕΙ'	ἀσυλ]εὶ καὶ
Α	ἀσπο]νδεὶ?

Apparently from the latter part of a decree of proxenia.

CCLVI.

On a fragment of white marble, complete on the left side. Height, $3\frac{3}{4}$ in.; breadth, $5\frac{1}{4}$ in. Temple of Apollo, Kalymna; C. T. N.

ΑΙΕΚΠΑ	κ]αὶ ἐκπλ[ουν ἀσυλεὶ
ΚΑΙΑΣΣΠΟ	καὶ ἀσπο[νδεὶ καὶ ἐ-
ΝΓΟΛΕΜΓ	ν πολέμφ [καὶ ἐν εἰ-
ΡΑΝΑΙΤΑ	ράνα τα
5 ΛΕΝΙ' Α' ΔΥ	5 ἦ]μεν καὶ αὐ[τοῖς?

This fragment is from the latter part of a decree, probably of proxenia.

CCLVII.

On a fragment of a stelè of grey marble, complete only on the right edge. Height, $6\frac{3}{4}$ in.; breadth, $6\frac{1}{4}$ in. Temple of Apollo, Kalymna; C. T. N.

ΙΕΙΕΓ	-----
ΓΟΝΟΥΣΚΑΙ	καὶ αὐτὸν καὶ ἐγ]γόνους καὶ
ΜΝΑΙΕΓΚΤΗΣΙΝ	ἦμεν αὐτοῖς ἐν Καλύ]μνα ἐγκτησιν
ΡΟΕΔΡΙΑΝΚΑΙ	γᾶς τε καὶ οἰκίας καὶ π]ροεδρίαν καὶ
5 ΙΓΟΛΕΜΛΙ	5 εἰσπλουν καὶ ἐκπλουν ἐν] πολέμφ
ΝΔΕΙ	καὶ ἐν εἰράνα ἀσπ]ονδεὶ
	κ.τ.λ.

The latter part of an honorary decree granting probably proxenia.

CCLVII a.

On a fragment of a stelè of grey marble, the right edge preserved, but flaked off for about eight letters. Height, 11 in.; breadth, 9 in. Temple of Apollo, Kalymna; C. T. N.

	ΣΘΑ		εσθα
	ΕΝΟΜΕΝ		τὸ δὲ γ]ενόμεν[ον ἀνάλωμα ?
	ΞΕΙΤΟΥΛ		δ]ώσει τὸ ψά[φισμα ?
	ΛΥΜΝΙΟΥΣ		Κα]λυμνίους
5	ΙΟΝΕΝΤ	5	ον ἐν τῷ
	ΤΗΣΕΙΤ		σ]τήσει τ[ὰν εἰκόνα ?
	ΚΑΙ		ς καὶ
	ΛΛ		λλ

This seems to be part of an honorary decree. The form of the letters and the marble are very similar to those of the preceding fragment, CCLVII.

CCLVIII.

On the upper part of a stelè of white marble, the left side nearly perfect; the right side remains, but is broken at the edge. Height, 10 in.; breadth, 10½ in. Temple of Apollo, Kalymna; C. T. N.

	ΕΔΟΞΕΤΛΙΒΟΥΛΑΙΚΑΙΤ . .		"Ε]δοξε τῇ βουλῇ καὶ τῷ
	ΔΑΜΩΙΣΤΡΑΤΟΝΙΚΟΣΔ .		δάμῳ Στρατόνικος Δ[ι-
	ΟΤΙΜΟΥΕΙΠΕΠΕΙΔΗΧ		οτίμου εἶπε, ἐπειδὴ Χα-
	ΤΑΛΑΣΦΙΛΟΞΕΝΟΥΒΕ . .		τάλας Φιλοξένου Βε[ρε-
5	ΝΙΚΕΥΣ . . ΙΑΤΡΟΣΩ . . .	5	νικεύς [ἀρχ]ιατρὸς ἄ[ν] πό-
	ΛΛΟΙΣΤΩΝΠΟΑΙΤΑ		λλοῖς τῶν πολιτῶ[ν] χρεί-
	. ΣΠΑΡΕΣΧΗΤΑ'Ε		α]ς παρέσχηται ἔ[ν] τε τῇ
	. ΕΧΝΑΙΚΑΙΕΙΣΟΚ		τ]έχνη καὶ εἰσόκ[α] ?
	ΟΝΠΑΡΑ		ον παρα

Part of the heading of a decree in honour of a physician for public services, whose name, line 4, appears to be Chatalas, son of Philoxenos. For decrees in honour of physicians, see *ante*, No. CXLIII.

Line 2. *Στρατόνικος Δ[ι]οτίμου*. In the subscription list, No. CCXCVIII, we find the name of Diotimos, son

of Stratonikos, evidently one of the same family as the mover of this decree.

Line 5. The stone has been much rubbed in the space where I supply *ΑΡΧ*, and there seem to be traces of the *X*.

Line 6. *ΠΟΑΙΤΑ*, *sic*.

CCLIX.

On the upper part of a stelè of white marble, the right edge nearly complete. Present height, 1 ft. 2¼ in.; breadth, 1 ft. 7⅞ in. Within a shallow oblong sinking near the top is sculptured a wreath. *a* is engraved on the face of the stone; *b* on the right return. Temple of Apollo, Kalymna; C. T. N.

	ΑΣΝΙΚΙΑ ΔΙΚΑΣΤΟ		ΦΩΝΤΥΡΩΝΟΣΑΓΗΤΩΡΑΙ
	ΥΑΛΕΞΙΚΡΑΤΗΣ ΛΥ		ΣΑΝΔΡΟΥΤΑΧΙΠΠΟΣΞΕ
	. ΔΙΚΟΥΧΑΙΡΕΔΑΜΟΣΑ		ΓΝΟΔΑΜΟΥ ΕΙΠΑΝ
	ΠΡΕΙΔΗΤΩΙΣΥΜΠΑΝΤΙΔΑ		ΜΩΙΠΟΛΕΜΟΥΕΞΕΝΕΧΘΕΝ
5	. . ΣΥΠΟΙΕΡΑΠΥΤΝΙΩΝΑΔΙ	Place of the	ΚΩΣΚΑΙΠΛΗΡΩΘΕΙΣΑΝΜΑ
	. . . . ΤΕΝΑΩΝΚΑΙΛΕΠΤΩΝ	crown.	ΠΛΟΙΩΝΑΥΣΑΝΔΡΟΣΦΟΙΝΙ
	. . . . . ΦΙΡΟΤΟΝΗΜΕΝΟΣΑΡ		ΧΩΝΥΠΗΡΕΤΙΚΟΥΚΑΙΣΤΡΑ
	ΩΣΕΝΑΥΤΩΙΠΟΤΑΓΓΕΛΙΑΣΓΕΝΟΜΕΝΑΣΟΤΙΜΕΛΛΟΝΤΙΤΟΙΠ		
	ΓΙΝΕΠΙΤΑΝΠΟΛΙΝΚΑΙΤΑΝΧΩΡΑΝΚΑΙΤΑΣΝΑΣΟΣΤΑΣΚΑ		
10	ΔΙΚΑΙΠΛΕΙΟΝΙΚΑΙΤΟΥΝΑΥΑΡΧΟΥΚΡΙΝΑΝΤΟΣΑΠΑΝΤΑ		
	ΑΝΗΡΑΓΑΘΟΣΕΓΕΝΕΤΟΕΝΤΕΤΑΙΣΥΜΠΛΟΚΑΙΤΑ		
	ΟΛΕΜΙΟΣΚΑΤΑΤΟΝΛΑΚΗΤΗΡΑΣΥΜΠΑΡΑΜΕΙΝΑ		
	ΙΔΥΝΕΥΣΑΣΑΝΑΓΑΓΕΑΙΧΜΑΛΩΤΟΣΞ		
	ΟΙ ΠΑΜΙΑ ΔΙΑΓΜΑΣΙ		
15	ΩΝΕ		Τ Κ Ι

b.

ΝΑΡΧΑΙΡΕΣΙΑΙΣ
 ΚΑΙ ΠΑΡΑΚΑΛΕ
 ΣΕΙΝΤΙΠΟΤΙΔΕΞΑ
 ΛΕΝΟΣΑΥΤΑΣΠΟΙ
 5 ΗΣΑΣΘΑΙΤΑΝΑΝΑ
 ΤΟΡΕΥΣΙΝΔΙΟΝΥΣΙ
 ΝΤΩΠΡΑΤΩΙΑΓΩ
 ΙΜΕΤΑΤΑΣΣΠΟΝ
 .. ΣΑΔΕΛΑΝΑΓΟΡΕΥ
 10 ... ΑΔΕΕΣΤΩΟΔΑ
 ... ΟΚΑΛΥΜΝΙΩΝ
 ΝΟΙΑ

a.

 Νικί]ας Νικία, Δικαστοφῶν Τύρωνος, Ἀγήτωρ Ἀ-
 ν, Ἀλεξικράτης Λυσάνδρου, Τάχιππος Ξε-
 ν]οδίκου, Χαιρέδαμος Ἀγνοδάμου εἶπαν
 5 ἐπειδὴ τῷ σύμπαντι δάμψ, πολέμου ἐξενεχθέν-
 το]ς ὑπὸ Ἱεραπυτνίων ἀδίκως καὶ πληρωθεισῶν μα-
 κρῶν] τε ναῶν καὶ λεπτῶν πλοίων Λύσανδρος Φοίνι-
 κος κεχ]ειροτονημένος ἄρχων ὑπηρετικοῦ καὶ στρα-
 τευσάμενος ἐν αὐτῷ ποταγγελίας γενομένης ὅτι μέλλοντι τοὶ πο-
 10 λέμιοι ἐπιπλ]εῖν ἐπὶ τὰν πόλιν καὶ τὰν χώραν καὶ τὰς νᾶσος τὰς Κα-
 λύδνας στόλ]φ καὶ πλείονι καὶ τοῦ ναυάρχου κρίναντος ἀπαντᾶ-
 ν τοῖς πολεμίοις] ἀνὴρ ἀγαθὸς ἐγένετο ἔν τε τῇ συμπλοκῇ τῇ
 τε διώξει καὶ τοὺς π]ολεμίους κατὰ τὸν Λακκητῆρα συμπαρამείνα-
 ντας κιν]δυνεύσας ἀνάγαγε αἰχμαλώτους
 δι[α]τάγμασι

b.

ν ἀρχαιρεσίαις
 καὶ παρακαλε-
 σεῦντι ποτιδεξα-
 μένος αὐτὰς ποι-
 5 ἦσασθαι τὰν ἀνα-
 γ]όρευσιν Διονυσί-
 ων τῷ πράτῳ ἀγῶ-
 ν]ι μετὰ τὰς σπον-
 δᾶ]ς, ἃ δὲ ἀναγόρευ-
 10 σι]ς ἄδε ἔστω, ὁ δᾶ-
 μος] ὁ Καλυμνίων
 στεφ[α]νοῖ Λ[ύσανδρον
 Φοίνικος κ.τ.λ.]

This decree confers a crown on Lysandros, son of Phoinix, for his services in defending Kalymna in a naval action fought against the Hierapytnians of Krete. The lower part of the decree is unluckily broken away in the middle of the recital of the exploit by which Lysandros repelled the enemy. It may be inferred from line 10, if rightly restored, that the Hierapytnians had a larger fleet than the Kalymnians.

By the expression ἄρχων ὑπηρετικοῦ, line 7, we must understand that Lysandros commanded a single armed vessel.

Line 12. I have restored συμπαρამείνα[ντας. The

promontory Laketer is the extreme southern point of Kos; the Hierapytnians, repulsed in their first attack on Kalymna, may have rallied at this headland, and have been there assailed by Lysandros, who may have succeeded at considerable risk in carrying away those of the enemy who had been taken prisoners, κινδυνεύσας ἀνάγαγε αἰχμαλώτους.

The first four lines of b cannot be explained because the lower part of a has been obliterated.

By the νᾶσοι Καλύδναι, lines 9, 10, must be meant the group of small islands immediately about Kalymna, mentioned by Homer in the Catalogue of the Ships, Il. ii, line 675, who doubtless included in

the group Kalymna itself. See Strabo, x, p. 489; L. Ross, *Reisen*, ii, p. 108.

In the list of movers of this decree are the names Dikastophon, son of Tyron, and Alexikrates, son of Lysandros. Both these persons are entered in the

list of subscribers to some public fund, No. ccxcviii, lines 15 and 41, *post*.

The attack on Kalymna by the Hierapytnians may have been made when Nabis joined the Kretans in piratical enterprises, about B. C. 205; see Polyb. xiii, 8.

CCLX.

On the lower part of a stelè of white marble, the left edge perfect from line 3 to the end, the right edge from lines 9-12. Height, 11½ in.; breadth, 1 ft. 5 in. Temple of Apollo, Kalymna; C. T. N.

ΑΝΤΙΠΑΤΡΟΝΔΙΟΛΩ

ΥΤΟΙΣΑΝΑΓΟΡΕΥΣΙΝΤΟΥ.....

ΟΙΣΚΑΙΤΟΙΣΜΕΓΑΛΟΙΣΑΣΚΛΑΠΙΕΙΟΙ.....

ΞΑΙΡΟΤΑΝΑΘΕΣΙΝΣΤΑΛΑΣΕΝΤΩΙΙΕΡΩΙ.....

5 . ΟΧΘΑΙΑΠΟΚΡΙΝΑΣΘΑΙΑΥΤΟΙΣΟΤΙΟΔΑΜΟΣΕ.....

ΤΟΣΕΡΙΤΩΙΤΙΜΗΝΤΟΣΑΓΑΘΟΣΤΩΝΙΑΤΡΩΝ.....

ΡΕΥΣΙΝΤΟΥΣΤΕΦΑΝΟΥΓΡΟΙΗΣΕΙΤΑΙΚΑΘΟΤΙΑΞΙΟΥ.....

ΔΕΞΑΝΤΩΔΕΚΑΙΤΟΙΠΡΟΣΤΑΤΑΙΜΕΤΑΤΟΥΙΕΡΕΩΣΤΟΙΑ.....

ΤΕΣΚΑΘΟΝΚΑΙΧΡΟΝΟΝΑΝΑΘΕΣΙΣΤΑΣΣΤΑΛΑΣΓΙΝΗΤΑΙΤΟΙ..

10 ΟΣΚΑΔΟΚΗΑΥΤΟΙΣΕΡΙΤΑΔΕΙΟΣΗΜΕΝΕΠΙΜΕΛΗΘΕΝΤΩΔΕΚΑΙ

ΤΑΣΑΝΑΓΟΡΕΥΣΙΟΣΤΟΥΣΤΕΦΑΝΟΥΜΕΤΑΤΟΥΑΓΩΝΟΘΕΤΑ

Ἀντίπατρον Διοδώρου

αὐτοῖς ἀναγόρευσιν τοῦ στεφάνου τοῖς Διονυσίοις καὶ τοῖς Μεγάλοις Ἀσκλαπείοις καὶ ἀνδρα ἀποδέξαι ποτ' ἀνάθεσιν στάλας ἐν τῷ ἱερῷ [τοῦ Ἀσκλαπιού? δεδ]όχθαι ἀποκρίνασθαι αὐτοῖς ὅτι ὁ δᾶμος ἐνμετάπειστος ἐπὶ τῷ τιμῆν τὸς ἀγαθὸς τῶν ἰατρῶν [τὰν ἀναγόρευσιν τοῦ στεφάνου ποιησεῖται καθ' ὃ τι ἀξιοῦσιν ἀποδεξάντω δὲ καὶ τοὶ προστάται μετὰ τοῦ ἱερέως τοὶ ἀϊρεθέντες καθ' ὃν καὶ χρόνον ἂ ἀνάθεσις τᾶς στάλας γίνηται τοῖ[ον] ὅς κα δοκῆ αὐτοῖς ἐπιτάδειος ἤμεν ἐπιμεληθέντω δὲ καὶ τᾶς ἀναγορεύσιος τοῦ στεφάνου μετὰ τοῦ ἀγωνοθέτα.

The mention of the *Μέγαλα Ἀσκλαπεία*, line 3, makes it probable that this decree is the copy of one enacted by the people of Kos in answer to an application from the Kalymnians, who had bestowed a crown on a Koian physician and wished it proclaimed at Kos. Compare the decrees of Halikarnassos and Kos, *Bullet. de Corr. Hell.* 1881,

pp. 212, 213; and for the *Ἀσκλαπεία*, *ibid.* pp. 215, 234.

Line 6. *τιμῆν* for *τιμᾶν*. See Ahrens, *Dial. Dor.* p. 313.

Line 9. *τοῖ[ον] ὅς κα δοκῆ*. This evidently refers to the person to be appointed to see to the setting up of the stelè, lines 3, 4.

CCLXI.

Fragment from the heading of a stelè in white marble, which has been surmounted by a pediment, the right edge complete. Height, 8 in.; breadth, 4¾ in. Temple of Apollo, Kalymna; C. T. N.

ΪΛΥΣΩΝΚΑΙ

ΤΗΣΑΡΟ

ΣΠΤΟΛΕΜΑ

..... ἡλυσων και

.. δικασ]της? ἀπο-

σταλεις παρὰ τοῦ βασιλέω]ς? Πτολεμα-

[ίου

.....

The following two fragments, CCLXI a and b, probably belong to this stelè.

CCLXI a.

Made up of two fragments of a stelè of white marble. The left edge is complete in the first four lines. Height, 10½ in.; breadth, 10½ in. Temple of Apollo, Kalymna; C. T. N.

	ΔΙΑΚΡΙΝ	ΥΙΚΑΙΔΙΑΛΥΣΑ		διακρίναι καὶ διαλύσα[ι τοὺς διαφερο-
	ΜΕΝΟΥΣΤΩΝ	ΠΟΛΙΤΑΝ		μένους τῶν πολιτῶν [ἀεὶ φιλαν-
	ΘΡΩΠΩΣ	ΚΑΙΣΥΜΦΕΡΟ		θρώπως καὶ συμφερὸν[τως τῷ δάμῳ
	ΤΟΙΚΑΛΥΜΝΙΩΝ	ΠΟΙΗ		τῷ Καλυμνίων ποιησ[άμενος τὰς κρί-
5	ΕΙΣΚΑΤΑΤΑΝΤΟ		5	σ]εις κατὰ τὰν το[ῦ?
	ΕΓΔΙΑΦΟΡΑΣ	ΟΙ		ἐγ διαφορᾶς ὁμονο
	ΠΑΝΤΑΣ	ΣΥΝΑΓΑΓΕ		πάντας συνάγαγε δ
	ΛΑΜΩΙΕΡ	ΑΙΝΕΣΑΙΤΕ		ἔδοξε τῷ δ]άμῳ ἐπαιέσαι τε [τὸν δεῖνα τοῦ δεῖνος
	ΑΙΧΡΥΣΩΙΣΤΕ			καὶ στεφανῶσ]αι χρυσῷ στε[φάνῳ
10	ΛΕΙΜΕΝΔΕ		10	εἶμεν δὲ [πολίταν ἐν Καλύμνῳ
	ΙΨΑΙΕΓΓ			καὶ αὐτὸν] καὶ ἐγγ[όνους

This fragment evidently refers to the services of some one or more persons from another city who had been invited by the Kalymnians to judge a number of pending law suits. The services of these foreign judges or judge are rewarded with a gold crown,

and other honours; *συνάγαγε*, line 7, would lead us to infer that only one person is so rewarded. On the other hand, if the fragment immediately following (CCLXI b) is part of the same decree, it included more than one person; see line 8, *αὐτοὺς καὶ φυλᾶς κ.τ.λ.*

CCLXI b.

On a fragment of stelè of white marble, the left edge preserved. Height, 1 ft. ½ in.; breadth, 7½ in. Temple of Apollo, Kalymna; C. T. N.

	ΛΙΘΙΝΑΝ
	ΑΠΟΛΛΩΝΟΣΤΑΣ
	ΤΑΛΑΣΕΠΙΜΕΛ
	ΟΥΣΤΟΜΜΗΝΑΤΟ
5	ΙΣΔΕΤΑΝΣΤΑΛ
	ΚΑΙΤΑΝΘΥΣΙΑΝΚΑΙ
	ΑΝΑΛΩΜΑΟΤΑΜΙΑΣ
	ΤΟΥΣΚΑΙΦΥΛΑΣΕΝ
	. . . . . [ἀναγράψαι δὲ τὸδε τὸ ψάφισμα εἰς
	στάλα]ν λιθίναν [καὶ ἀναθέμεν εἰς τὸ ἱερὸν τοῦ
	Ἀπόλλωνος, τᾶς [δὲ ἀναγραφᾶς καὶ τᾶς ἀναθέσιος τᾶς
	στάλας ἐπιμελ[ηθῆμεν τοὺς αἰρηθησομέν-
	ους τὸμ μῆνα τοῦτον προστάτας
5	εἰς δὲ τὰν στάλ[αν καὶ τὰν ἀναγραφὰν
	καὶ τὰν θυσίαν καὶ [τὸν στέφανον τὸ γενόμενον
	ἀνάλωμα ὁ ταμίας [δότη· μετέχεσθαι δὲ αὐ-
	τοὺς καὶ φυλᾶς ἐν [Καλύμνῳ καὶ δάμου
	κ.τ.λ.

If this and the preceding fragment, *a*, belong to the decree of the heading of which CCLXI is part, it may have reference to the same transactions as the decree of the Kalymnians, of which a copy is preserved in a decree of the Iasians; C. I. 2671. We learn from that inscription that, at the request of the Kalymnians, five dikasts were sent to them from Iasos to judge various pending law suits between Kalymnian citizens. These suits, which amounted to two hundred and fifty or more, were settled by the dikasts to the satisfaction of the people of Kalymna, who in consequence rewarded

them with a gold crown and other honours.

The mention of a *διάγραμμα τοῦ βασιλέως* in this Iasian decree makes it probable, as Böckh points out, that this settlement of litigation was necessary in consequence of the return of the exiles which took place generally throughout the Greek cities by order of Alexander the Great. See C. I. 2166; Diodor. xvii, 109; xviii, 8.

Line 6. *τὰν θυσίαν*. Compare the decree from Minoa (L. Ross, Aufsätz. ii, p. 641), which grants the proxenia and a gold crown to certain dikasts, also fifty drachmæ *εἰς θυσίαν καὶ ξένια*.

CCLXII.

On a fragment of grey marble, broken on all sides. Height, 5¼ in.; breadth, 3½ in. Temple of Apollo, Kalymna; C. T. N.

.ΛΑ
 ΙΑΣΕΛ
 ΙΓΑΣ/
 ΑΛΥΜ
 5 ΤΙΛΝΠ
 ΣΠΕ
 ΑΝΜ
 ΙΟ

*Εδοξε τῆ βουλῆ [καὶ τῷ δάμῳ, γνώμῃ προστατῶν?
 ἐπειδὴ ὁ δᾶμος ὁ] Ἰασέων?
 πᾶσ[αν σπουδᾶν
 τῷ δάμῳ τῷ Κ]αλυμνίων?

The mention of the Iasians in this small fragment suggests that it may be part of a decree similar in import to the Kalymnian decree, C. I. 2671, to which I have already referred, *ante* No. CCLXI. On this supposition I have conjecturally restored lines 1-4.

CCLXIII.

On a fragment of a stelè of white marble, the left side preserved at lines 5-7; line 1 is in smaller characters and is inscribed on the lower part of a moulding on the top of the stelè. Height, 7¼ in.; breadth, 7 in. Temple of Apollo, Kalymna; C. T. N.

ΙΙΤΑΙΤΩΙΔ
 ΔΗΟΔΑΜΟΣ
 ΙΠΡΕΣΒΕΥΣΑΝ
 ΑΣΟΙΤΙΝΕΣΠΑΡ
 5 ΕΠΟΙΗΣΑΝΤΟΤΑΣ
 ΜΩΙΤΩΙΚΑΛΥΜΝΙΣ
 ΤΥΣΩΜΟΣΑΝΕΠΑΙ
 ΤΑΤΑΔΙΚΑΙΑΠΟΙ

*Εδοξε τῆ βουλῆ καὶ τῷ δ[άμῳ, γνώμῃ προστατῶν
 ἐπειδὴ ὁ δᾶμος [ὁ] Ἰασέων?
 πρεσβεύσαν[τος τοῦ δεινὸς ἀπέστειλεν ἄνδρας δικαστ-
 ᾶς? οἵτινες παρ[αγινόμενοι εἰς τὴν Καλύμναν?
 5 ἐποίησαντο τὰς [κρίσεις συμφερόντως τῷ? δά-
 μῳ τῷ Καλυμνίῳ] κατὰ τοὺς νόμους καὶ τοὺς ὄρκους?
 οὗς ᾤμωσαν ἐπαι[νέσαι τοὺς δεινὰς
 κα]τὰ τὰ δίκαια ποιησαμένους

The decree of which this is a fragment may have referred to the dikasts sent by the Iasians to Kalymna at the request of the latter city to settle their disputes. See C. I. 2671, and *ante* Nos. CCLXI, CCLXI a, b.

CCLXIV.

On a fragment of a stelè of white marble, the left edge of the stone preserved, but from four to five letters are wanting on this side. Height, 4¾ in.; breadth, 4½ in. Temple of Apollo, Kalymna; C. T. N.

ΑΙΙΔ	καὶ κοινῆ κ]αὶ ἰδ[ία?
ΕΝΠ/	ἐν πα[ντὶ καιρῷ
ΤΩΣΤ	ἀπροφασί]τως? τ
ΑΤΟΥΣΙ	τοὺς
5 ΩΝΣΥΜ	5 τ]ῶν συμ[φερόντων?
ΑΘΕΣΤΑ	ἐν τοῖς κ]αθεστα[κόσι καιροῖς
ΣΩΙΣ	χρυ]σῷ σ[τεφάνῳ
ΕΙ	-----

This seems to be a fragment of a decree conferring a crown for services.

CCLXV.

On a fragment from the upper part of a stelè of white marble. Height, 6 in.; breadth, 4 in. Temple of Apollo, Kalymna; C. T. N.

ὈΞΕΤΑΙ
ΜΩΙΤΣ
ΤΕΦ
ΕΠΙ

*Εδοξε τῆ [βουλῆ καὶ τῷ
δάμῳ τῷ [Καλυμνίων
στεφ[άνῳ οἱ στεφ[ανῶσαι
ἐπι

CCLXVI.

On part of a stelè of white marble consisting of two fragments joined together, both sides preserved. Height, 7 in.; breadth, 11½ in. Temple of Apollo, Kalymna; C. T. N.

ΔΕΕΝ
ΙΕΝΤΩ ΖΙΤΩΙΚΑ . . ΙΝΙ
ΙΤΩΝΤΕΚΑ . . ΤΡΑΤΕΙΑΝΓΑ
... ΙΔΑΜΕΥΝΤΩ . ΠΟΛΙΤΑΝΚΑΙ
5 ΙΩΝΠΑΡΑΓΙΝΟΜ . ΝΩΝΕΣΤΑΝΠΟ
ΛΙΝΠΟΛΥΩΡΟΥΝΤ . ΔΙΑΤΕΛΕΙΝΧΡΕΙ
ΑΝΠΑΡΕΧΟΜΕΝΣ . ΝΕ . . ΣΤΟΙΣΚΑΤΑΔΥ
ΝΑΜΙΝΤΑΝΑΥΤΣ 'ΟΥΩΕΝΕΛΛΕ
ΤΑΠΡΟΘΥΜΙΑΣΟΓ . ΤΟΥΝΟΔ . ^ . .
10 ΦΑΙΝΗΤΑΙΤΙΜΩΝ
ΠΡΟΑΙΡΟΥΜΕΝΟΥΣ
ΡΕΥΜΕΝΟΙΤΑΣΧΡΕ
ΤΩΠΛΗΘΕΙΤΩΙΚΑ
ΙΟΤΙΥΓΑΡΞΕ

δε εν
εν τῷ [δάμῳ] τῷ Κα[λυμ]νί[ων]
τῶν τε κα[τὰ σ]τρατείαν πα-
ρεπ[ι]δαμεύντω[ν] πολιτῶν καὶ
5 τῶν παραγινόμε[ν]ων ἐς τὴν πό-
λιν πολυωροῦντ[α] διατελεῖν χρεί-
αν παρεχόμενο[ν] ἐ[κ]άστοις κατὰ δύ-
ναμιν τὴν αὐτοῦ οὐθὲν ἔλλε[ί]πον-
τα προθυμίας· ὅπ[ως] οὖν ὁ δ[ῆ]μο[ς]
10 φαίνεται τιμῶν [τοῦς] εὐεργετεῖν αὐτὸν
προαιρουμένους [καὶ τοὶ] προαι-
ρεύμενοι τὰς χρεῖ[ας] παρέχεσθαι
τῷ πλήθει τῷ Κα[λυμνίων] εἶδοντ-
ι ὅτι ὑπάρξε[ι] αὐτοῖς πάντα τὰ τίμια
15 παρὰ τοῦ δάμου τοῦ Καλυμνίων κ.τ.λ.]

This is evidently part of an honorary decree rewarding some foreigner with the proxenia, the politeia, or a crown, for services rendered to Ka-

lymnians, who had sojourned in his city either while on military service or as travellers.

CCLXVII.

On part of a stelè of white marble, the left edge and the moulding along the top complete; about eighteen letters or three-fifths of the stone wanting on the right side. Height, 9½ in.; breadth, 6 in. Temple of Apollo, Kalymna; C. T. N.

ΕΔΟΞΕΤΑΙΒΟΥΛΑΙ
ΤΑΤΑΝΕΠΕΙΔΗΑ
ΝΕΥΣΚΑΛΥΜΝΙΣ
ΔΑΜΩΙΚΑΙΓΡΑΣΣ
5 ΑΥΤΩΠΟΤΙΤΑΝΓ
ΜΟΝΑΥΤΟΝΔΙΑΤΙ
ΤΟΥΔΑΜΟΥΧΡΗ
ΤΩΝΠΛΗΘΟΣΑΞ
ΠΟΛΕΙΠΟΛΛΩΝΚΙ
10 ΤΕΙΝΟΝΤΩΝΑΙΤΙΟ
ΚΑΙΕΝΤΟΙΣΚΑΘΕΣΤ
ΤΟΑΝΑΛΩΜΑΤ
ΚΑΤΕΠΕΙΓΟΝΤ
ΤΩΝΑΠΙΟ
15 ΡΕΥΜΕΝ
ΛΟΥΧΡΗ
ΤΩΣΟ
ΟΔ

*Εδοξε τῆ βουλῆ [καὶ τῷ δάμῳ, γνώμα προσ-
τατῶν, ἐπειδὴ Α
νευς Καλύμνιο[ς] εὐνοῦς ὦν καὶ φίλος τῷ?
δάμῳ καὶ πράσσω[ν] καὶ λέγων ἀξίως τὰς ὑπαρχούσας
5 αὐτῷ ποτὶ τὴν [πόλιν] φιλότητος
μον αὐτὸν διατ[ε]λεῖ
τοῦ δάμου χρή[μα]τα?
τῶν πλήθος ἀξ[ι]όλογον
πόλει πολλῶν κ[αὶ] μεγάλων συν-?
10 τεινόντων αἰτιῶ[ς]
καὶ ἐν τοῖς καθεστ[α]κόσι καιροῖς
τὸ ἀνάλωμα τ
κατεπειγόντ[ων]
τῶν ἀπιο
15 ρευμεν [τοῦ δά-
μου] χρή[μα]τα
ὅπως οὖν ὁ δῆμος φαίνεται
ὁ δῆμος

If line 3 is rightly restored, this is a fragment of a decree of some city, honouring a Kalymnian for services. Compare *ante* CCXLVII.

CCLXVIII.

On a fragment of a stelè of white marble, the left edge complete. Height, $4\frac{3}{4}$ in.; breadth, $3\frac{1}{2}$ in. Temple of Apollo, Kalymna; C. T. N.

	ΜΟΣΦ		[ὅπως οὖν ὁ δᾶ-
	ΕΡΓΕΤΕΙΝΙ		μος φ[αίνηται τιμῶν τοῦς εὐ-
	ΤΟΝΚΑΙΤΟ		εργετέιν [προαιρουμένους αὐ-
5	ΛΕΝΟΙ-ΑΣ	5	τὸν καὶ τοῖ[ι προαιρού-
	ΕΙΔΩΤΙΑ		μενοι [τ]ὰς [χρείας παρέχεσθαι
	Α ΤΑΤ		εἶδωντι
	ΑΤΑΔΥΝΑ		πάντα] τὰ ἡ[ίμια
	ΘΛΙΤ		κ]ατὰ δύνα[μιν
			θαι τ

CCLXIX.

On a fragment of a stelè of white marble, complete only on the left edge. Height, $4\frac{1}{2}$ in.; breadth, 5 in. Temple of Apollo, Kalymna; C. T. N.

ΡΕΙΑ<	χ]ρείας [παρεχόμενος, οὐθὲν ἐλλείπων προ-
ΘΥΜΙΑΣΖ	θυμίας, δεδύχθαι πολίταν ἤμεν ἐν Καλύμνα
ΘΕΥΔΩΡΟΝ	Θεύδωρον [τοῦ δεῖνος καὶ αὐ-
ΤΟΝΚΑΙΕΙ	τὸν καὶ ἐγγόνους μετέχοντας κ.τ.λ.

Line 3. Θεύδωρον. In the list of the dikasts sent by Iasos to Kalymna (see C. I. 2671) the name of Theodoros, son of Noumenios, occurs.

CCLXX.

On two fragments of white marble joined together. Height, $6\frac{3}{8}$ in.; breadth, $3\frac{1}{4}$ in. Temple of Apollo, Kalymna; C. T. N.

	Λ
	ΑΑΝ
	ΘΙΝΑΝ
	ΥΔΡΟΙ
5	ΑΑΑΝ
	ΑΛΙΓ
	ΥΑΚΙΝ
	ΛΕΝΤΟΙ
	ΛΙΠΟΛ
	τῶδε τὸ ψάφισ]μα, ἀναγράψαι δὲ
	εἰς στάλαν λι]θίαν [καὶ θέμεν εἰς τὸ ἱερὸν τοῦ Ἀπόλλωνος
	υδρο
5	στ]άλαν?
	λαιπ
	μηνὸς ?] Ὑακιν[θίου ?
	μεν τοι
	τ]ᾶ πάλ[ει

Fragment from end of honorary decree.

CCLXXI.

On a fragment of grey marble, complete on the right side. Height, $4\frac{1}{4}$ in.; breadth, $5\frac{1}{4}$ in. Temple of Apollo, Kalymna; C. T. N.

ΙΝΑ
ΑΙΘΕΜΕΝΕΙΣ
ΥΛΑΣΕΛΑΧΕ
ΓΡΕΙΔΗΝΙΟ

κ]αὶ θέμεν εἰς
τὸ ἱερὸν τοῦ Ἀπόλλωνος φ]υλάς ἔλαχε
ἐπειδὴ Νιο

Lines 2, 3, the end of an honorary decree. Line 4, the beginning of another decree.

CCLXXII.

On the lower part of a stelè of white marble, both sides partly preserved; along the base is a moulding. Height, 8 in.; breadth, $10\frac{1}{8}$ in. Temple of Apollo, Kalymna; C. T. N.

ΑΝΑΘΕΜΕΝ
ΙΕΡΟΝΤΟΥΑΡΟΛΛΩΝΟΣ

ἀναθέμεν [εἰς
τὸ] ἱερὸν τοῦ Ἀπόλλωνος

The end of a decree.

CCLXXIII.

On the lower part of a stelè of white marble, complete on the right side; the left broken away above line 5. The stelè extends 9 in. below the inscription. Height, 1 ft. $\frac{1}{2}$ in.; breadth, 1 ft. 2 in. Temple of Apollo, Kalymna; C. T. N.

ΔΙ
ΑΛΩΜΑΕΙΣ
..... ΙΑΝΣΤΑΛΑΝΚΑΙΕΙΣ
ΝΑΙΡΑΦΑΝΔΟΤΩΤΑΜΙΑΣΟΕΝΕΣ
5 ΙΑΚΩΣΑΡΙΣΤΙΑΙΤΩΙΑΝΑΛΩΣΑΝΤΙ

τὸ δὲ γενόμενον ἀν]άλωμα εἰς
ταῦτα καὶ εἰς] τὰν στάλαν καὶ εἰς
τὰν ἀν]αγραφὰν δότω ὁ ταμίας ὁ ἐνεσ-
τακὼς Ἀριστία τῷ ἀναλώσαντι.

End of a decree. We find the name Aristias in the heading of a stelè, *post* cccv and *ante* ccxxxi.

CCLXXIV.

On a fragment of a stelè of white marble; large characters; the right edge partly preserved. Height, 5 in.; breadth, 5 in. Temple of Apollo, Kalymna; C. T. N.

ΔΕΔΟΧΘ
ΥΜΝΙΩΝ
ΜΟΙΠΑ
ΣΑ

δεδόχθ[αι
Κα]λυμνίων
μοιπα

Fragment, probably from the latter part of an honorary decree.

CCLXXV.

On a fragment of grey marble, broken on all sides. Height, $3\frac{7}{8}$ in.; breadth, 2 in. Temple of Apollo, Kalymna; C. T. N.

ΜΠΟ
ΙΔΥ
Υ

καὶ ἐ]μ πα[λέμφ?
κατὰ] δῆ[ναμιν?

CCLXXVI.

On a fragment of grey marble, the left edge complete. Height, 2 $\frac{3}{4}$ in.; breadth, 3 in. Temple of Apollo, Kalymna; C. T. N.

Ι Ε Ι Τ
 Ξ Π Ι Κ Λ
 - Σ

ἐπικλ[αρῶσαι ?

CCLXXVII.

On two fragments of grey marble, joined together, complete on the left side. Height, 6 in.; breadth, 4 $\frac{1}{4}$ in. Temple of Apollo, Kalymna; C. T. N.

Γ Ρ Α Ψ Α Ι Ε Ι
 Τ Ο Ι Ε Ρ Ο Ν
 Θ Ε Υ Γ Ε Ν
 Κ Α Λ Λ Ι Σ Τ
 5 Λ Υ Φ Ρ ὸ Ν Ν Ι
 ὸ Ν Δ Ι Α Τ Ε
 Δ Ο Χ Θ
 Τ Ἀ

[ταῦτα δὲ ἀνα-

γράψαι εἰς στάλαν λιθίαν τοὺς προστάτας καὶ ἀναθέμεν εἰς
 τὸ ἱερόν [τοῦ Ἀπόλλωνος ἐπεκλαρώθη ἐπὶ φυλὰν καὶ δάμον, ἔλαχε φυλᾶς
 Θεουγεν[ιδᾶν, δάμου

Καλλίστ[ρατος ? εἶπε, ἐπειδὴ Πο- ?

5 λύφρων Νι [εἴνους

ὼν διατε[λεῖ τῷ δάμῳ τῶν Καλυμνίων δε-
 δόχθ[αι

Lines 1-3. The end of a decree conferring a grant of politeia and proxenia.

Lines 4-8. Part of the heading of an honorary decree.

CCLXXVIII.

On a fragment of grey marble, broken on all sides. Height, 4 $\frac{3}{8}$ in.; breadth, 3 $\frac{1}{4}$ in. Temple of Apollo, Kalymna; C. T. N.

Ι Ο Η Μ Ε Ι
 Γ Ι Δ Α Ν
 Ἰ Κ Α Ι
 Ε Ι Π Ε
 5 F

ἐπιμελ]ηθῆμεν

ἔλαχε φυλᾶς . . . δάμου . . .] γιδαν

"Ἐδοξε τῷ βουλῆ] καὶ [τῷ δάμῳ

ὁ δεῖνα] εἶπε

.

CCLXXIX.

On a fragment of a stèle of white marble, the right edge preserved. Height, 7 $\frac{1}{4}$ in.; breadth, 8 $\frac{3}{8}$ in. Temple of Apollo, Kalymna; C. T. N.

Ἰ Α Ι Τ Ω Ι Δ Α Μ
 Ι Α Τ Α Ν Ε Π Ε Ι Δ Η
 Ο Σ Ξ Ε Ι Ν Ο Κ Ρ Ι Τ Ο Υ Ε Γ Γ Ε Λ
 Ἰ Τ Α Ν Β Ο Υ Λ Α Ν Κ Α Ι Τ Ο Ν Δ Α
 5 Λ Φ Α Ν Ι Ξ Ε Ι Κ Α Λ Λ Ι Σ Τ Ρ Α Τ Ο
 Λ Ο Υ Μ Υ Ν Δ Ι Ο Ν Ε Υ Ν Ο Υ Ν Η Μ Ε Ν
 Ι Χ Ρ Ε Ι Α Σ Τ Ἀ Ρ Ε Χ Ο Μ Ε Ν Ο Ν
 Τ Ο Ξ Ε Μ Γ Τ Α Ν Τ Ι Κ Λ Ι

"Ἐδοξε τῷ βουλῆ] καὶ τῷ δάμ-

φ, γνώμα προσ]τατᾶν, ἐπειδὴ

ὁ δεῖνα] Ξεινοκρίτου ἐπελ-

θῶν ἐπ]ὶ τὰν βουλὰν καὶ τὸν δά-

μον ἐ]μφανίζει Καλλίστρατ[ν

ου Μύνδιον εἴνουν ἡμεν

τῷ δάμῳ τῶν Καλυμνίων] χρέιας παρεχόμενον

τος ἐμ παντὶ και-

[ρῷ

From the heading of a decree setting forth the public services of Kallistratos, a Myndian. This probably contained a grant of politeia.

CCLXXX.

On a fragment from the left side of a stelè of white marble, on the top of which has been a moulding, now broken away; the left edge of the inscription partly preserved. Height, $7\frac{3}{8}$ in.; breadth, $4\frac{1}{8}$ in. Temple of Apollo, Kalymna; C. T. N.

. ΔΟΞΕΤΑΙ
ΜΑΠΡΟΣΤΑ
ΚΟΡΑΚΙΝΟΥΕ
Λ ^ ΝΚΑΙΤΑΝ
5 ^ ΤΛΓΟΡ
ΥΔΝ
ΜΩ'ΤΟ

"Ε]δοξε τῆ [βουλῆ καὶ τῆ ἐκκλησίᾳ, γνώ-
μα προστα[τῶν· ἐπειδὴ ὁ δεῖνα τοῦ
Κορακίνου ἐ[πελθὼν ἐπὶ τὰν βου-
λὰν καὶ τὰν [ἐκκλησίαν ἐμφανίζει
5 'Α[ρισ]ταγόρ[αν τοῦ δεῖνος
Π]υδν[αῖον? εὖνουν ἡμεν τῷ δά-
μφ τῷ [Καλυμνίων

CCLXXXI.

On the upper part of a stelè of white marble, surmounted by a pediment; more than half of the stelè on the right hand side is broken away. The inscription begins near the lower edge of the fragment. Height, 10 in.; breadth, $5\frac{1}{2}$ in. Temple of Apollo, Kalymna; C. T. N.

ΕΔΟΞΕΤ/
- ΓΛ

"Εδοξε τῆ βουλῆ or τῆ ἐκκλησίᾳ

The initial words of a decree.

CCLXXXII.

On a fragment from the upper part of a stelè of white marble, the right edge and part of the moulding along the top preserved. Height, 6 in.; breadth, $7\frac{3}{8}$ in. Temple of Apollo, Kalymna; C. T. N.

'ΒΟΥΛΑΙΚΑΙΤΑΙ
ΔΑΜΟΓΕΝΗΣ
ΛΗΤΙΜΟΣΘΕ

"Εδοξε τῆ] βουλῆ καὶ τῆ
ἐκκλησίᾳ], Δαμογένης
εἶπεν, ἐπειδὴ] Τιμοσθέ[νης

Fragment from the heading of an honorary decree.

CCLXXXIII.

On a fragment of a stelè of white marble, the right side preserved. The inscription begins near the lower edge of the fragment. Height, $4\frac{3}{4}$ in.; breadth, 6 in. Temple of Apollo, Kalymna; C. T. N.

ΕΚΚΛΗΣΙ
ΝΙΚΟΣΦΙΡ

"Εδοξε τῆ βουλῆ καὶ τῆ] ἐκκλησί[α
..... νικος εἶπε[ν

Fragment from the heading of a decree.

CCLXXXIV.

On a fragment of a stelè of white marble, the right side preserved; the inscription begins near the lower edge of the fragment. Height, 8 in.; breadth, 5 in. Temple of Apollo, Kalymna; C. T. N.

<ΑΙΤΑΙΕΚΚΛΗ
ΙΝΙΚΟΥΑΓ
ΔΑΕΙΓΑΝ
ΕΥΣΑΡΚ

"Εδοξε τῆ βουλῆ] καὶ τῆ ἐκκλη-
σίᾳ, ὁ δεῖνα Καλλ]νίκου 'Αγ
..... ἰδα εἶπαν
ἐπειδὴ ὁ δεῖνα . . .]εὺς 'Αρκ

Fragment from heading of a decree.

CCLXXXV.

On a fragment of a stelè of white marble, the right side preserved. Height, $4\frac{1}{2}$ in.; breadth, 5 in. Temple of Apollo, Kalymna; C. T. N.

ΑΙΤΑΙΕΚΚΛΗΣΙΑΙ
ΚΛΕΟΥΣΕΙΠΕΝ
Π ἘΟΔΟΤΟΥ
Υ

"Ἐδοξε τῆ βουλῆ καὶ τῆ ἐκκλησίᾳ
..... κλέους εἶπεν
'Ἐπειδὴ ὁ δεῖνα Ἀ]π[ολ]λοδότου

Fragment from heading of decree.

CCLXXXVI.

On a fragment from the upper part of a stelè of white marble; the left side and the moulding at the top have been broken away; the right side is complete; the inscription begins about half way down the fragment. Height, $6\frac{1}{2}$ in.; breadth, 6 in. Temple of Apollo, Kalymna; C. T. N.

ΓΕΝ
ΝΙΟΣ
ᾠΣΑΛΕ

εἶπεν

Probably broken off from the heading of a decree.

CCLXXXVII.

On a fragment of grey marble, apparently from the upper part of a stelè, complete on the top; the inscription begins near the lower edge of the fragment. Height, 3 in.; breadth, $1\frac{3}{8}$ in. Temple of Apollo, Kalymna; C. T. N.

ΔC
ΓΙ

"Ἐ]δοξε τῆ βουλῆ κ.τ.λ.?

Probably a fragment from the first two lines of a decree.

CCLXXXVIII.

On a fragment of grey marble, broken on all sides. Height, $3\frac{3}{8}$ in.; breadth, $2\frac{1}{4}$ in. Temple of Apollo, Kalymna; C. T. N.

ΔΕΙ,
ΓΕΝ

δε
εἶπεν?

Probably part of the heading of a decree.

CCLXXXIX.

On a fragment of grey marble. The inscription broken on all sides, but the left edge of the stone partly preserved. Height, $3\frac{3}{8}$ in.; breadth, $4\frac{3}{8}$ in. Temple of Apollo, Kalymna; C. T. N.

ΚΛΕΥΣ
ΘΕΟΥΣΑ
ΝΙΔΑΜΩ
ΥΜΕΝC

... κλευσ
... θεου Σάμιος?
τ]ῶ δάμω
προαιρε]νμενο?

A fragment, probably, from the heading of an honorary decree.

CCXC.

On a fragment of grey marble, broken on all sides. Height, 4 in.; breadth, 5½ in. Temple of Apollo, Kalymna; C. T. N.

Σ-ΜΕΡΛ	
ΡΑΓΕΝΟΜΛ	<i>οἵτινες ? πα]ραγενόμε[νοι ?</i>
ΥΣΜΕΝΔΡΩΝ	<i>τ]οῦς ? μὲν δρων</i>
ΑΣΙΚΛΕΥΣ	<i>Π ?]ασικλεῦς</i>
5 ΑΜΙ	

Probably a fragment of a decree. If we restore the sending of envoys or commissioners. See the *πα]ραγενόμε[νοι*, the inscription may have related to Kalymnian decree, C. I. 2671, lines 33, 36.

CCXCI.

On a fragment of a stelè of white marble, the right side preserved. Height, 7¾ in.; breadth, 5⅝ in. Temple of Apollo, Kalymna; C. T. N.

ΑΡΓ	<i>αργ</i>
ΗΣΥΡΙΟΣ	<i>Ν]ισύριος ?</i>
ΩΝΕΙΣΚΑΛΥ	<i>ρων εἰς Καλυ]μν</i>
ΗΣΤ Ν	.....
5 ΜΝΙΩ	5 Καλυ]μνία[ν

This seems to be part of a decree.

CCXCII.

On a fragment of grey marble, broken on all sides. Height, 2¼ in.; breadth, 2 in. Temple of Apollo, Kalymna; C. T. N.

ΝΗ	<i>νη</i>
ΙΕΥΕ	<i>εὐερ[γέταν ?</i>

Perhaps part of an honorary decree.

CCXCIII.

On a fragment of grey marble, the right side complete. Height, 3¼ in.; breadth, 3⅝ in. Temple of Apollo, Kalymna; C. T. N.

ΥΥΛΞΕ	<i>ους ξε</i>
ΣΜΑΝΔΡΙ	<i>ς Μανδρι</i>
ΟΦΟΝΤΟ	<i>κοφοντο[ς</i>
ΙΟΣΞΔ	<i>ιος ξδ</i>
5 Ο	

Probably a fragment from the subscription list, No. CCXCVIII *post*.

CCXCIV.

On a fragment of white marble, complete on the top. Height, 4 in.; breadth, 2 in. Temple of Apollo, Kalymna; C. T. N.

Α Γ Ο	<i>απο</i>
ΣΥΜ	<i>συμ</i>
ΔΑΛ	<i>δαλ</i>
ΑΝΔ	<i>ανδ</i>
5 ΚΤΑΝ	5 κταν
ΕΝ	<i>εν</i>
Ο	

CCXCV.

On a fragment of a stelè of grey marble, the left edge preserved. Height, 7¾ in.; breadth, 5¼ in. Temple of Apollo, Kalymna; C. T. N.

	ΩΝ	-----	
	ΟΥΣΙΔΕΜΗ		. ουσι δὲ μη
	ΕΩΣΤΩΝΡΥ		εως τῶν πυ
	ΟΝΩΣΑΣΕΒΟΥ		ονος ἄς ἐβου[κολήσαντο?
5	ΠΟΛΙΕΡΙΓΝΟ	5	πῶαι [οἱ δὲ
	ΤΑΜΙΑΙΑΝΑΓΡ		ταμίαι ἀναγρ[αφόντων τὰ κ-
	ΤΗΜΑΤΑΚΑΙΤΟ		τήματα καὶ το[ύς τόκους
	ἸΑΝΕΣΤΟΙΕΡΟ		ἐς τὸ ἱερὸν τοῦ Ἀπόλλωνος, τὸ δὲ γενόμενον
	ΛΩΜΑΓ		ἀνάλωμα
10	ΤΟΚΩ,	10	τόκῳ ἄς?
	ΙΤΕΣ		.....

This seems to be a fragment of some law relating to the management of public property.

Line 5. πῶαι. This word leads me to conjecture that the property in question was pasture, perhaps sacred land.

The characters in this inscription are late, and in ΤΟΚΩ, line 10, the iota subscriptum is wanting.

On the left edge of this stone is ΝΙΚΟΣ; the letters are larger and of an earlier date than those of the inscription on the face, to which they are set at a right angle. The original stone has evidently been reworked when the later inscription was engraved on it.

CCXCVI.

On a fragment of grey marble, the left edge complete. Height, 4½ in.; breadth, 2¾ in. Temple of Apollo, Kalymna; C. T. N.

	ΠΑΝΟΡΙ		Πάνορ[μον?
	ΤΕΙΧΙΞΑΙΤΟΙ		τειχίξαι τοι
	ΔΟΞΑΝΑΝΗΚ		δόξαν ἀνηκ
	ΕΝΑΣΦΑΛΕΙ		ἐν ἀσφαλεῖ[α
5	ΑΛΛΑΙΧΩ	5	ἄλλαι χῶ[ραι?
	ΤΩΝΑΥΤ		τῶν αὐτ[ῶν
	ΜΑΝΔΑΗ		μαν δατ
	ΠΑΝΤΑ		παντα
	ΜΟΤ		μοτ
10	ΤΙΜ	10	τιμ

This may be a fragment of a decree relating to some fortress in Kalymna. I have restored Πάνορ[μον, line 1, because the deme of the Panormians is men-

tioned, *post*, No. CCXCVIII, line 42. The letters are late and crowded.

CCXCVII.

On a fragment of grey marble, broken on all sides. Height, 2 in.; breadth, 2¼ in. Temple of Apollo, Kalymna; C. T. N.

ΙΥΝΟΝ
 ΞΡΟΣΗΚΟ
 ΝΩΗΣΑΣ
 ΞΣΑΝΑΑ

This fragment is of the same grey marble as the preceding one, and the letters have the same late

form and crowded arrangement. It may therefore have been part of the same inscription.

CCXCVIII.

On a stèle of white marble, the upper part broken off. Height, 3 ft. 2 in.; breadth, 2 ft. 2½ in. Temple of Apollo, Kalymna;
C. T. N.

ΥΙΩΝ ΝΑΜΥΝΤΑ,
 ΛΙΣΤΡΑΤΟΥ ΛΑΣΤΑΣΙΜΟ . Ο
 ΚΛΕΥΣΚΑΙΥΠΕΡΤΩΝΥΙΩΝ Ν ΣΝΛ
 5 ΚΟΥ Κ ΝΙΚΟΚΡΑΤΗΣ ΝΕΟΙΚΟΥ Κ ΟΔΑΜΟΣΟΡΟΘΑΙΩΝ
 ΚΛΕΥΦΑΝΗΣ ΠΡΕΙΣΙΣΤΡΑΤΟΥ ΚΕ ΓΥΛΙΠΡΟΣΚΛΕΥΦΑΝΟΥΣ
 . . ΒΑΔΑΣΙΚ ΔΑΜΟΣΘΕΝΗΣ ΤΥΡΩΝΟΣ ΚΕΥΘΥΛΑΣ ΔΑΜΑΓΟΡΑ
 . . ΝΙΠΡΙΔΑΣ ΦΙΛΟΚΛΕΟΥΣ ΙΕ ΣΤΑΣΑΝΔΡΟΣ ΚΑΛΛΙΓΕΝΟΥΣ Η
 . . ΝΥΙΩΝ Ν ΒΟΙΗΘΟΣ ΚΛΕΥΦΑΝΟΥΣ ΥΠΕΡΑΥΤΟΥ ΚΑΙ ΤΟΥ ΥΙΟΥ Λ
 10 . ΞΣΚΑΛΛΙΣ ΤΡΑΤΟΥ ΙΕ ΕΥΘΥΛΑΣ ΕΥΘΥΔΑΜΟΥ Κ ΗΡΑΓΟΡΑΣ ΔΑΜΟ . .
 ΚΟΥ ΥΠΕΡΑΥΤΟΥ ΚΑΙ ΤΟΥ ΥΙΟΥ Λ ΠΡΑΞΙΜΗΣ ΤΩΡ ΚΛΕΙΣΟΛΟΧΟΥ ΙΕ Α . .
 ΣΙΠΡΟΣΑΡΙΣΤΙΩΝΟΣ ΙΕ ΠΡΑΞΙΠΟΛΙΣ ΧΑΙΡΕΔΑΜΟΥ ΚΑΙ ΥΠΕΡΤΟΥΡ .
 ΤΡΟΣ Λ ΞΕΝΟΦΑΝΗΣ ΚΛΕΥΣΤΡΑΤΟΥ Κ ΜΙΚΙΩΝ ΑΡΟΛΛΟΔΟΤΟΥ ΙΕ ΞΕΝΟ
 ΜΕΝΗΣ ΑΝΑΞΙΩΝΟΣ ΚΑΙ ΥΠΕΡΤΩΝΥΙΩΝ Ξ ΔΑΜΑΡΑΤΟΣ ΔΑΜΑΓΟΡΑ ΙΕ
 15 ΔΙΚΑΣΤΟΦΩΝΤΩΝΟΣ ΚΑΙ ΥΠΕΡΤ ΟΥ Λ ΤΙΜΟΛΕΩΝ ΣΙΜΙΑ ΙΕ ΞΕ
 ΝΟΔΙΚΟΣ ΦΟΙΝΙΚΟΣ ΚΑΙ ΥΠΕΡΤΩΝΥΙΩΝ . . ΠΡΑΞΩΝ ΠΙΣΤΙΔΑ ΙΕ ΔΗΜΗ
 ΤΡΙΟΣ ΜΥΙΣΚΟΥ ΜΕΤΟΙΚΟΣ Λ ΧΑΡΙΚΛΕΙΔΑΣ ΠΡΑΞΙΦΑΝΟΥΣ ΙΕ ΑΝΑΞΙΔΙ
 ΚΟΣ ΑΡΙΣΤΟΥΧΟΥ ΙΕ ΑΡΙΣΤΟΥΧΟΣ ΦΕΡΕΤΙΜΟΥ ΙΕ ΦΑΝΟΛΑΣ ΕΥΚΛΕΟΥΣ ΙΕ
 ΔΙΟΚΛΗΣ ΝΙΚΑΝΟΡΟΣ ΚΑΙ ΥΠΕΡΤΟΥ ΥΙΟΥ Λ ΑΡΙΣΤΟΜΑΧΟΣ ΑΡΙΣΤΟΜΑΧΟΥ ΥΠΕΡ
 20 ΑΥΤΟΥ ΚΑΙ ΤΩΝ ΑΔΕΛΦΩΝ Ν ΛΥΣΙΚΡΑΤΗΣ ΝΙΚΑΝΟΡΟΣ ΚΑΙ ΥΠΕΡΤΟΥ ΥΙΟΥ Ν ΘΕΥ
 ΚΡΑΤΗΣ ΔΙΟΤΙΜΟΥ ΚΑΙ ΥΠΕΡΤΩΝΥΙΩΝ ΔΙΟΤΙΜΟΥ ΝΙΚΟΚΛΕΟΥΣ Ξ ΑΓΝΙΣ
 ΑΡΙΣΤΙΑ Κ ΙΣΟΚΡΙΤΟΣ ΑΡΙΣΤΙΑ Κ ΑΛΕΞΙΜΑΧΟΣ ΙΕΡΑΚΡΙΤΟΥ Κ ΑΡΙΣΤΙΑΣ
 . . ΕΥΣΤΡΑΤΟΥ Λ ΠΡΕΙΘΑΝΩΡΑΝΔΡΟΦΙΛΟΥ ΚΑΙ ΥΠΕΡΤΩΝΥΙΩΝ Ρ ΚΡΑΤΙ
 . ΑΣ ΠΡΑΞΙΦΑΝΟΥΣ ΚΑΙ ΥΠΕΡΤΩΝΥΙΩΝ ΜΕ ΑΡΙΣΤΑΓΟΡΑΣ ΚΛΕΙΣΙΛΟ
 25 ΛΟΥ ΙΕ ΘΡΑΣΥΒΟΥΛΟΣ Ε ΥΓΕΙΤΟΝΟΣ ΙΕ ΠΙΝΔΑΡΟΣ ΦΙΛΟΦΩΝΤΟΣ Κ ΧΑΡΙ
 ΚΛΕΙΔΑΣ ΧΑΙΡΕΑ ΙΕ ΘΕΜΙΝΟΣ ΤΡΑΤΟΣ ΘΡΑΣΥΔΑΜΟΥ ΙΕ ΑΓΗΣΙΣΤΡΑ
 ΤΟΣ ΣΩΦΡΟΝΙΣΚΟΥ ΚΑΙ ΥΠΕΡΤΟΥ ΥΙΟΥ Λ ΦΟΙΝΙ Ξ ΞΕΝΑΓΟΡΑ ΙΕ ΜΙΚΙΩΝ
 ΑΓΗΜΟΝΟΣ ΚΑΙ ΥΠΕΡΤΟΥ ΑΔΕΛΦΟΥ Λ ΑΚΕΣΙΣ ΤΡΑΤΟΣ ΛΥΣΙΜΑΧΟΥ ΙΕ ΑΙ
 ΝΗΣΙΔΗΜΟΣ ΣΙΜΟΥ ΙΕ ΔΑΜΟΧΑΡΙΣ ΕΥΘΥΛΑ ΙΕ ΑΓΗΣΙΑΣ ΑΡΧΙΒΙΟΥ ΙΕ
 30 ΞΕΝΑΓΟΡΑΣ ΦΟΙΝΙΚΟΣ ΙΕ ΞΕΝΑΓΟΡΑΣ ΞΕΝΑΓΟΡΑΣ ΙΕ ΘΗΒΑΔΑΣ ΑΡΧΕ
 ΛΟΧΟΥ ΙΕ ΠΙΣΤΩΝ ΠΡΑΞΩΝΟΣ ΙΕ ΠΡΑΞΩΝ ΠΙΣΤΩΝΟΣ ΙΕ ΠΙΣΤΩΝ
 ΠΙΣΤΩΝΟΣ ΙΕ ΜΕΛΗΣΙΑΣ ΣΩΣΙΝΙΚΟΥ ΙΕ ΠΕΡΣΙΑΣ ΑΔΟΚΗΤΟΥ ΚΑΙ ΥΠΕΡ
 ΤΩΝΥΙΩΝ Ξ ΤΑΧΙΠΡΟΣΤΑΧΙΠΡΟΥ ΙΕ ΞΕΝΟΔΙΚΟΣ Ξ ΞΕΝΑΓΟΡΑ Κ
 ΛΙΟΤΙΜΟΣ ΣΤΡΑΤΟΝΙΚΟΥ Λ ΔΑΜΟ ΠΡΕΙΘΗΣ ΠΙΣΤΩΝΟΣ ΙΕ ΑΝΑΞΙΩΝΤΑ
 35 . ΙΠΡΟΥ ΙΕ ΠΡΕΙΣΙΚΡΑΤΗΣ ΘΙΝΙΑΔΑ ΙΕ ΠΡΕΙΘΟΛΑΣ ΘΙΝΙΑΔΑ ΙΕ ΑΡΑ
 . . ΦΑΝΤΟΣ ΛΕΥΚΙΠΡΟΥ ΙΕ ΠΟΛΥΦΑΝΤΟΣ ΤΙΜΗΣΙΩΝΟΣ ΚΑΙ ΥΠΕΡΤΩΝ
 . . ΩΝ Ν ΕΠΙΚΡΑΤΗΣ ΔΡΥ Α ΚΑΙ ΥΠΕΡΤΩΝΥΙΩΝ ΜΕ ΕΠΙΚΡΑΤΗΣ ΝΑΣΙΩ
 . . ΥΠΕΡΑΥΤΟΥ ΚΑΙ ΤΟΥ ΥΙΟΥ Λ ΜΑΝΔΡΟΓΕΝΗΣ ΜΑΝΔΡΙΟΣ Κ ΚΛΕΥΣΤΡΑΤΟΣ
 . . ΝΔΡΟΓΕΝΟΥΣ Κ ΑΙΣΧΥΛΟΣ ΜΑΝΔΡΟΓΕΝΟΥΣ Κ ΞΕΝΟΧΑΡΙΣ ΣΛΕΩΣ ΣΤΡΑ
 40 . . Υ ΙΕ ΝΙΚΟΜΗΔΗΣ ΑΙΣΧΥΛΟΥ Λ ΙΠΡΑΣΟΣ ΙΠΡΑΣΟΥ ΙΕ ΑΛΕΞΙΚΡΑΤΗΣ
 . . ΣΑΝΔΡΟΥ ΚΑΙ ΥΠΕΡΤΟΥ ΥΙΟΥ Λ ΚΛΕΑΣ ΚΑΙ ΕΛΠΙΓΕΝΗΣ ΤΟΙΚΩΜΑΡ
 . ΟΥ Λ ΔΑΜΟΣ ΠΑΝΟΡΜΙΩΝ Ρ ΕΥΚΡΑΝΙΔΑΣ ΠΡΑΞΙΦΑΝΤΟΥ ΚΑΙ ΥΠΕΡΤΟΥ
 . ΙΟΥ Λ ΛΥΣΙΚΡΑΤΗΣ ΛΥΣΕΑ Λ ΑΛΚΙΜΙΔΑΣ ΘΡΑΣΙΠΡΟΥ ΙΕ ΑΡΧΩΝΙ
 ΔΑΣ ΚΑΛΛΙΚΡΑΤΙΔΑ ΚΑΙ ΥΠΕΡΤΟΥ ΥΙΟΥ Λ ΤΙΜΟΚΡΙΤΟΣ ΚΛΕΙΤΟΜΑ
 45 ΧΟΥ ΙΕ ΦΙΛΙΝΝΕΑΣ ΘΕΥΔΟΤΟΥ Ν ΑΝΑΞΑΡΕΤΑ ΦΙΛΙΝΝΕΑ Ν ΚΑΛΛΙ
 ΣΤΡΑΤΗΝΙΚΟΜΕΝΟΥΣ Λ ΝΙΚΟΚΡΙΤΟΣ ΘΕΥΔΑΜΟΥ ΙΕ ΝΙΚΟΚΡΙΤΟΣ ΝΙΚΟ
 ΦΙΛΟΥ Κ ΑΡΚΕΦΩΝ ΕΛΓΙΝΑ Κ ΟΝΑΣΙΜΑΧΟΣ ΜΟΣΧΟΥ ΙΕ ΑΡΙΣΤΟΚΛΗΣ ΑΝΑΞΑΡ
 ΧΟΥ ΙΕ ΚΛΕΥΘΕΜΙΣ ΑΝΑΞΑΡΧΟΥ ΙΕ ΧΑΡΜΙΣ ΘΑΡΣΙΚΡΑΤΟΥΣ Κ ΚΛΕΥΣΘΕ
 ΝΗΣ ΛΕΟΦΩΝΤΟΣ ΙΕ ΕΥΘΥΔΑΜΟΣ Ξ ΞΕΝΑΓΟΡΑ ΙΕ ΚΛΕΙΤΟΦΑΝΗΣ ΑΝΔΡΙ
 50 ΔΑ ΙΕ ΕΡΜΑΣΙΑΣ ΕΥΦΙΛΗΤΟΥ ΙΕ ΦΙΛΩΝΙΔΑΣ ΚΑΛΛΙΔΑΜΟΥ Κ ΜΕΝΕΚΛΗΣ
 ΞΕΝΑΡΧΙΔΑ ΙΕ ΠΟΤΑΓΟΡΟΣ ΠΡΕΙΣΙΣΤΡΑΤΟΥ ΙΙ ΞΕΝΕΥΔΙΚΟΣ ΔΑΜΟΚΡΑ
 ΤΟΥΣ ΙΕ ΘΡΑΣΥΔΑΜΟΣ ΘΡΑΣΥΒΟΥΛΟΥ ΙΕ ΠΙΝΔΑΡΟΣ ΦΙΛΟΦΩΝΤΟΣ Κ ΑΡΙΣ
 ΤΟΛΑΣ ΔΙΟΤΙΜΟΥ Λ ΙΠΡΙΑΣ ΑΓΙΠΡΟΥ ΙΕ ΛΙΜΝΑΙΟΣ ΘΕΥ Ξ ΞΕΝΙΔΟΥ ΚΑΙ
 ΥΠΕΡΤΟΥ ΥΙΟΥ Μ ΜΕΝΕΣΤΡΑΤΟΣ ΕΠΙΤΕΛΟΥΣ ΥΠΕΡΤΟΥ ΥΙΟΥ ΙΕ ΕΠΙΚΡΑ

55 ΤΗΣΑΙΓΕΩΣ ΙΕ ΦΙΛΙΤΤΟΣΕΡΑΤΩΝΙΔΑ ΙΕ ΑΚΕΣΤΟΡΙΔΑΣΟΝΑΣΙΓΡΟΥ ΙΕ
 ΘΡΑΣΥΜΗΔΗΣΘΡΑΣΥΒΟΥΛΟΥ Κ ΠΕΡΣΙΑΣΔΙΟΤΙΜΟΥΚΑΙΥΠΕΡΤΟΥΥΙΟΥ Ν ΕΛ
 ΠΙΓΕΝΗΣΝΙΚΕΑΚΑΙΥΠΕΡΤΟΥΥΙΟΥ Μ ΟΝΥΜΑΝΔΡΟΣΠΡΑΞΙΤΕΛΟΥΣ ΙΕ ΚΕΡ
 ΚΕΡΚΙΣΝΙΚΙΟΣ ΙΕ ΑΡΙΣΤΟΛΑΣΔΑΜΑΓΟΡΑΚΑΙΥΠΕΡΤΟΥΥΙΟΥ Ν ΑΝΔΡΙΔΑΣ
 60 ΑΝΔΡΙΔΑ ΙΘ ΑΡΙΣΤΙΑΣΚΑΛΛΙΓΕΝΟΥΣ ΙΕ ΕΧΕΦΕΙΔΗΣΔΑΜΑΡΧΙΔΑΚΑΙΥ
 ΠΕΡΤΟΥΥΙΟΥ Λ ΑΓΝΙΑΣΚΑΛΛΙΓΕΝΟΥΣ ΙΕ ΑΡΟΛΛΩΝΙΟΣΑΡΟΛΛΩΝΙΟΥ ΙΕ
 ΉΡΟΣΤΡΑΤΟΣΑΡΟΛΛΩΝΙΟΥ ΙΕ ΘΕΥΞΕΝΙΔΑΣΘΑΡΣΑΓΟΡΑ ΙΕ ΓΛΑΤΩΝΛΕ
 ΩΣΤΡΑΤΟΥΚΑΙΥΠΕΡΤΟΥΥΙΟΥ Ν ΤΑΥΡΙΣΚΟΣΛΕΩΣΤΡΑΤΟΥΓΡΑΝΙΧΟΜΑΧΟΣΓΡΑΙ
 ΜΕΝΙΣΚΟΥ Λ ΕΥΚΤΗ ΜΩΝΕΥΚΤΗΜΟΝΟΣ Λ
 ΔΙΚΑΙΑΡΧΟΣΕΠΙΣΤΡΑΤΟΥΣΤΕΦΑΝΑΦΟΡΗΣΑΣ Ν

----- και ὑπὲρ τῶν]

υἱῶν ὦ Ἀμύντα[s

λιστράτου ἄ Στάσιμο[s

κλεῦς και ὑπὲρ τῶν υἱῶν ὦ

5 κου κ Νικοκράτης Νεοίκου κ ὁ δᾶμος ὁ Ποθαίων
 Κλευφάνης Πεισιστράτου κῆ Γύλιππος Κλευφάνους κῆ
 Θη]βάδα Σι κ Δαμοσθένης Τύρωνος κ Εὐθύλας Δαμαγόρα
 Ἄγω]νιππίδας Φιλοκλέους ιε Στάσανδρος Καλλιγένους η [και ὑπὲρ
 τῶ]ν υἱῶν ὦ Βοίηθος Κλευφάνους ὑπὲρ αὐτοῦ και τοῦ υἱοῦ ἄ
 10 .ος Καλλιστράτου ιε Εὐθύλας Εὐθυδάμου κ Ἡραγόρας Δαμο[νί-
 κου ὑπὲρ αὐτοῦ και τοῦ υἱοῦ ἄ Πραξιμήστωρ Κλεισολόχου ιε Ἀ[γῆ-
 σιππος Ἄριστίωνος ιε Πραξιόπολις Χαιρεδάμου και ὑπὲρ τοῦ πα-
 τρὸς ἄ Ξενοφάνης Κλευστράτου κ Μικίων Ἀπολλοδότου ιε Ξενο-
 μένης Ἀναξίνος και ὑπὲρ τῶν υἱῶν ξ Δαμάρατος Δαμαγόρα ιε
 15 Δικαστοφῶν Τύρωνος και ὑπὲρ τ[οῦ υἱ]οῦ ἄ Τιμολέων Σιμία ιε Ξε-
 νόδικος Φοίνικος και ὑπὲρ τῶν υἱῶν [. Π]ράξων Πιστίδα ιε Δημή-
 τριος Μυῖσκου μέτοικος ἄ Χαρικλείδας Πραξιφάνους ιε Ἀναξίδι-
 κος Ἀριστοῦχου ιε Ἀρίστουχος Φερετίμου ιε Φανόλας Εὐκλέους ιε
 20 Διοκλῆς Νικάνορος και ὑπὲρ τοῦ υἱοῦ ἄ Ἀριστόμαχος Ἀριστομάχου ὑπὲρ
 αὐτοῦ και τῶν ἀδελφῶν ὦ Λυσικράτης Νικάνορος και ὑπὲρ τοῦ υἱοῦ ὦ Θεου-
 κράτης Διοτίμου και ὑπὲρ τῶν υἱῶν Διοτίμου Νικοκλέους ξ Ἄγγις
 Ἀριστία κ Ἰσόκριτος Ἀριστία κ Ἀλεξίμαχος Ἰερακρίτου κ Ἀριστίας
 Κλ]ευστράτου ἄ Πειθάνωρ Ἀνδροφίλου και ὑπὲρ τῶν υἱῶν ρ Κρατί-
 δ]ας Πραξιφάνους και ὑπὲρ τῶν υἱῶν με Ἀρισταγόρας Κλεισιλό-
 25 χ]ου ιε Θρασύβουλος Εὐγείτονος ιε Πίνδαρος Φιλοφῶντος κ Χαρι-
 κλείδας Χαιρέα ιε Θεμινδόστρατος Θρασυδάμου ιε Ἀγησίστρα-
 τος Σωφρονίσκου και ὑπὲρ τοῦ υἱοῦ ἄ Φοῖνιξ Ξεναγόρα ιε Μικίων
 Ἀγῆμονος και ὑπὲρ τοῦ ἀδελφοῦ ἄ Ἀκεσίστρατος Λυσιμάχου ιε Αἰ-
 νησιδήμος Σίμου ιε Δαμόχαρις Εὐθύλα ιε Ἀγησίας Ἀρχιβίου ιε
 30 Ξεναγόρας Φοίνικος ιε Ξεναγόρας Ξεναγόρας ιε Θηβάδας Ἀρχε-
 λόχου ιε Πίστων Πράξωνος ιε Πράξων Πίστωνος ιε Πίστων
 Πίστωνος ιε Μελησίας Σωσινίκου ιε Περσίας Ἀδοκῆτου και ὑπὲρ
 τῶν υἱῶν ξ Τάχιππος Ταχίππου ιε Ξενόδικος Ξεναγόρα κ
 Διότιμος Στρατονίκου ἄ Δαμοπείθης Πίστωνος ιε Ἀναξίων Τα-
 35 χ]ίππου ιε Πεισικράτης Οἰνιάδα ιε Πειθόλας Οἰνιάδα ιε Ἀρα-
 τήφαντος Λευκίππου ιε Πολύφαντος Τιμησίωνος και ὑπὲρ τῶν
 υἱ]ῶν ὦ Ἐπικράτης Δρύα και ὑπὲρ τῶν υἱῶν με Ἐπικράτης Νασιώ-
 τα] ὑπὲρ αὐτοῦ και τοῦ υἱοῦ ἄ Μανδρογένης Μάνδριος κ Κλεῦστρατος
 Μα]νδρογένους κ Αἰσχύλος Μανδρογένους κ Ξενόχαρις Λεωστρά-
 40 το]ν ιε Νικομήδης Αἰσχύλου ἄ Ἰππασος Ἰππάσου ιε Ἀλεξικράτης
 Λυ]σάνδρου και ὑπὲρ τοῦ υἱοῦ ἄ Κλέας και Ἐλπιγένης τοῖ Κωμάρ-
 χ]ου ἄ δᾶμος Πανορμίων ρ Εὐκρανίδας Πραξιφάντου και ὑπὲρ τοῦ
 υἱ]οῦ ἄ Λυσικράτης Λυσέα ἄ Ἀλκιμίδας Θρασίππου ιε Ἀρχωνί-
 45 δ]ας Καλλικρατίδα και ὑπὲρ τοῦ υἱοῦ ἄ Τιμόκριτος Κλειτομά-
 χου ιε Φιλινέας Θευδότου ὦ Ἀναξάρετα Φιλινέα ὦ Καλλι-
 στράτη Νικομένους ἄ Νικόκριτος Θευδάμου ιε Νικόκριτος Νικο-
 φίλου κ Ἀρκεφῶν Ἐλπίνα κ Ὀνασίμαχος Μόσχου ιε Ἀριστοκλῆς Ἀναξάρ-
 χου ιε Κλεῦθεμις Ἀναξάρχου ιε Χάρμις Θαρσικράτους κ Κλευσθέ-
 50 νης Λεοφῶντος ιε Εὐθύδαμος Ξεναγόρα ιε Κλειτοφάνης Ἀνδρί-
 δ]α ιε Ἐρμασίλας Εὐφιλῆτου ιε Φιλωνίδας Καλλιδάμου κ Μενεκλῆς
 Ξεναρχίδα ιε Ποτάγορος Πεισιστράτου ιε Εὐδίκος Δαμοκρά-
 τος ιε Θρασύδαμος Θρασυβούλου ιε Πίνδαρος Φιλοφῶντος κ Ἀρισ-

55 τόλας Διοτίμου ἄ Ἰππίας Ἀγίππου ἰε Λιμναῖος Θευξενίδου καὶ ὑ-
 πὲρ τοῦ υἱοῦ μ̄ Μενέστρατος Ἐπιτέλους ὑπὲρ τοῦ υἱοῦ ἰε Ἐπικρά-
 τῆς Αἰγέως ἰε Φίλιττος Ἐρατωνίδα ἰε Ἀκεστορίδας Ὀνασίππου ἰε
 60 Θρασυμήδης Θρασυβούλου κ̄ Περσίας Διοτίμου καὶ ὑπὲρ τοῦ υἱοῦ ν̄ Ἐλ-
 πιγένης Νικέα καὶ ὑπὲρ τοῦ υἱοῦ μ̄ Ὀνύμανδρος Πραξιτέλους ἰε Κέρ-
 κερκίς Νίκιος ἰε Ἀριστόλας Δαμαγόρα καὶ ὑπὲρ τοῦ υἱοῦ ν̄ Ἀνδρίδας
 Ἀνδρίδα ἰθ Ἀριστίας Καλλιγένους ἰε Ἐχεφείδης Δαμαρχίδα καὶ ὑ-
 πὲρ τοῦ υἱοῦ ἄ Ἀγνίας Καλλιγένους ἰε Ἀπολλώνιος Ἀπολλωνίου ἰε
 Ἡρόστρατος Ἀπολλωνίου ἰε Θευξενίδας Θαρσαγόρα ἰε Πλάτων Λε-
 ωστράτου καὶ ὑπὲρ τοῦ υἱοῦ ν̄ Ταυρίσκος Λεωστράτου π̄α Νικόμαχος Παρ-
 μενίσκου ἄ Εὐκτῆμων Εὐκτῆμονος ἄ
 Δικαίαρχος Ἐπιστράτου Στεφαναφορήσας ν̄.

The lapidary has made various errors in this in-
 scription. Line 30, *Ξεναγόρας*, following the same
 name in the nominative, ought to have been *Ξενα-
 γόρα*. Line 51, for *Ποτάγορος* we might have expected
Ποταγόρας. *ΚΕΡ* at the end of line 57 must be the
 first syllable of *ΚΕΡΚΙΣ*, the name which follows in
 line 58. It is probable that the lapidary through
 inadvertence repeated this first syllable, as we can
 hardly suppose such a name as *Κέρκερκις*.

In *Ξενόχαρις* and *Λεωστράτου*, lines 39, 40, the *Σ* is
 repeated, as is the *Ι* in the numerals *ἰε* which follow
Πεισιστράτου, line 51; after these numerals *ΕΝ* has
 been erased. We find *Ζ* for *Σ* in the final letter of
Εὐκλέους, line 18, *Ποτάγορος*, line 51, *Δαμοκράτους*, line 52.
Φίλιττος, line 55, is probably a blunder for *Φίλιππος*.

This inscription contains a list of subscribers to
 a public loan. It was customary, as we learn from
 Diogenes Laertius, vii, 12, to engrave on a tablet
 the names of such public spirited persons. For
 examples of such lists see C. I. 3140-3144, 3148.
 Among the contributors in our inscription is one

μέτοικος, line 17. The Stephanephoros of the year,
 line 64, is also a contributor. This magistrate recurs
 as eponymous on several Kalymnian inscriptions,
post, Nos. cccvi-ccciv. We find also in the list of
 contributors two demes, that of the Pothaioi, line 5,
 and the Panormioi, line 42. The first of these demes
 is mentioned, *ante*, Nos. ccxxxvii, line 18, ccxlii, line
 13; *ἐκ Ποθαίας* occurs *post*, cccxviii. This name may
 perhaps be traced in Pothia, the modern name of
 a place in Kalymna. The deme of Panormioi was
 probably connected with the Panormos of the frag-
 ment of decree, *ante*, No. ccxcvi. It has been
 already pointed out, *ante*, p. 71, that two names in
 the decree, No. cclix, Dikastophon, son of Tyron,
 and Alexikrates, son of Lysandros, are entered as
 subscribers in the inscription now under consideration;
 see lines 15 and 41. In the Rhodian inscription,
post, No. cccxliii, are five other names also entered
 in the Kalymnian list.

After *Θηβάδα*, line 7, *Σι* may be the initial letters
 of an ethnic.

CCXCIX.

On a stelè of white marble, inscribed on both sides; the heading and part of the sides broken away. Height, 3 ft. 5 in.;
 breadth, 1 ft. 6½ in. Temple of Apollo, Kalymna; C. T. N.

α.

.. ΥΔΕΤΟΕΓΚΑΛΕΙΙ
 . ΕΕΛΑΣΣΟΝΤΟΥΤΟΥΕΞΟΡΚΙΙ
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 5 ΞΝΤΟΙΑΝΤΙΔΙΚΟΙΑΝΤΩΜΟΣΑΝΚΑΤΑΓΙ
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 10 ΤΑΔΕΨΑΦΙΣΜΑΤΑΚΑΙΤΑΣΓΡΟΚΛΗΣΙΣΚΑΙΕΙΤΙΚΑΑΛΛΟΔΙ
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 15 ΝΓΑΝΤΑΤΑΓΡΑΜΜΑΤΑΑΜΦΟΤΕΡΟΙΣΤΟΙΣΑΝΙΙΔΙΚΟΙΣΤΙΘΕΣΘΩΝΔΕΚΑ
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 20 ΤΑΔΕΨΑΦΙΣΜΑΤΑΚΑΙΤΑΣΓΡΟΚΛΗΣΙΣΚΑΙΤΑΝΓΡΑΦΑΝΤΑΣΔΙΚΑΣΚΑΙΕΙΤΙΚ
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ΥΡΟΜΕΝΔΥΝΑΤΟΣΕΩΝΓΑΡΕΙΜΕΝΜΑΡΤΥΡΕΙΤΩΓΑΡΕΩΝΕΓΙΤΟΥΔΙΚΑ
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 25 ΑΣΤΗΡΙΟΝΕΓΜΑΡΤΥΡΗΣΑΝΤΩΕΓΙΤΩΝΓΡΟΣΤΑΤΑΝΕΝΕΚΑΤΕΡΑ .
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 30 ΔΙΚΑΣΤΗΡΙΟΝΤΟΙΔΕΓΡΟΣΤΑΤΑΙΤΑΣΜΑΡΤΥ . . . ΣΤΑΣΕΓΜΑΡΤΥΡΗΘΕΙΣΑ
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 35 . . ΓΡΑΦΑΤΑΜΕΝΕΣ . . ΑΓΙΣΜΕΝΑΤΑΙΔΑΜΟΣΙΑΙΣΦΡΑΓΙΔΙΤΑΔΕΑΣΦΡΑΓΙΣ
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 . . ΙΑΝΤΑΝΕΓΜΑΡΤΥΡΗΘΕ . ΣΑΝΕΦΑΥΤΟΙΣΑΝΤΙΓΡΑΦΑΓΑΣΑΝΤΑΜΕΝΕΣΦΡ
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 40 ΑΣΤΟΥΣΕΙΙΚΩΙΕΝΑΜΕΡΑΙΣΙΚΑΤΙΑΦΟΥΚΑΕΓΜΑΡΤΥΡΗΘΗΚΑΙΤΑΑΛΛΑ
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 45 ΤΥΡΩΝΕΚΑΤΕΡΟΙΣΚ . ΘΕΝΑΜΕΤΑΤΟΥΣΓΡΑΤΟΥΣ
 ΑΝΑΚΡΙΝΑΝΤΩΔΕΚΑΙΤΟ . ΣΜΑΡΤΥΡΑΣΕΚΑΤΕΡΟΙΟ
 ΚΝΕΙΤΑΙΑΛΛΟΔΕΜΗΔΕΝΚΑΙΤΟΕΡΩΤΑΘΕΝΥΓΟ
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 ΡΩΤΩΜΕΝΟΝΕΓΕΡΩΤΗΙ ΔΕΥΓΕΡΑΥΤΟΥΤ
 50 ΛΟΓΟΙΜΗΣΥΝΤΕΛΕΩΝΤΑΙΓΑΡΑΝΦΟΤΕΡ
 ΕΓΟΝΤΩΕΣΟΚΑΤΟΥΔΩΡΕ . ΨΥΑΙΣΥΝΤΕΛΕ
 ΩΝΔΙΔΟΝΤΩΤΟΙΣΤΡΑΤΑ . . . ΤΑΣΨΑΦΟΥ

b.

. ΤΟΙΣΙΟΥ
 ΑΡΙΣΤΟΔΑΜΟΝΑΓ
 ΑΙΔΙΑΓΟΤΙΤΟΥΣΓΕΓ .
 ΓΟΓΑΡΑΤΟΥΣΚΝΙΔΙΩΝΣΤΡ . .
 5 ΙΕΓΙΔΑΜΙΟΡΓΟΥΑΛΚΙΜΑΧΟΥΑΡΓΥΡΙ
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 . . ΑΦΕΙΣΘΑΙΚΑΛΥΜΝΙΟΙΥΓΟΓΑΥΣΙΜΑΧΟΥΚΑΙΚΛΕΥΜΗΔΕΥΣΚΑΙΤ
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 10 ΝΤΑΝΑΓΟΔΟΣΙΩΝΑΣΦΑΝΤΙΑΓΟΔΕΔΩΚΕΝΚΑΛΥΜΝΙΟΙΓΑΥΣΙΜ
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 15 ΤΙΓΙΓΤΟΝΕΓΙΤΟΧΡΕΟΣΤΟΙΓΟΚΡΑΤΕΙΟΦΕΙΛΟΜΕΝΟΝΑΦΑΙ
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 20 ΑΓΕΝΟΜΕΝΟΙΕΣΚΩΝΕΞΑΚΕΣΤΟΣΧΑΡΙΚΛΕΙΔΑΣΑΡΑΤΟ
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 25 ΤΟΛΟΙΓΑΤΩΝΧΡΗΜΑΤΩΝΤΟΥΤΩΝΑΓΙΝΕΤΑΙΣΥΝΤ .
 ΚΩΙΤΑΜΕΡΗΤΑΑΜΑΟΥΚΑΓΟΔΙΔΟΝΤΙΚΑΛΥΜΝΙΟΙΦΑ
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 30 ΓΩΝΩΝΔΙΚΑΙΟΜΕΘΑΤΑΛΑΝΤΑΤΡΙΑΚΟΝΤΑ

ΑΓΕΔΙΚΑΣΘΗΓΑΡΟΝΤΩΝΤΑΝΨΑΦΩΝΤΑΙΚΑΤΑΔΙΚΑ
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 35 ΔΙΟΙΣΤΟΙΣΔΙΑΓΩΡΑΦΙΛΙΝΟΣΔΙΟΚΛΕΥΣΚΩΙΟΣΤΑΙ
 ΔΕΚΑΛΥΜΝΙΩΝ ΟΛΙΕΚΑΤΩΝΥΜΟΣΓΡΥΤΑΝΙ
 ΞΜΙΛΗΣΙΟΣΞΕΞΑΚΕΣΤΟΣΑΛΚΙΝΟΥΚΑΛΥΜΝΙΟΣ
 ΑΡΑΤΟΦΑΝΤΟΣΑΡΙΣΤΟΛΑΚΑΛΥΜΝΙΟΣ

Α.

ο]ὐδὲ? τὸ ἐπικαλε[ύμενον?

ε ἔλασσον τούτου, ἐξορκώ[ντω δὲ τοὶ στραταγοὶ τοῦ-
 5 ς δικαστὰς τοὺς δικάζοντας, [- - - - - ὁ δὲ ὄρκος ἔστω ὁδ-
 ε· ναὶ τὸν Δία καὶ τὸν Ἀπόλλω τὸν Λύκ[ιον καὶ τὰν Γᾶν δικασσέω περὶ
 ὧν τοὶ ἀντίδικοι ἀντῶμοσαν κατὰ γ[νώμαν τὰν δικαιοτάτα-
 ν καὶ οὐ δικασσέω κατὰ μάρτυρα εἴ κα μὴ [δοκῆ ἀλαθέα μαρτ-
 υρεῖν οὐδὲ δῶρα ἔλαβον τᾶς δίκας ταύτας ἐ[νεκεν
 ο]ὔτε αὐτὸς ἐγὼ οὔτε ἄλ(λ)οσ οὔτε ἄλλα ἐμ[ὶν οὐ μαχανᾶ οὐδ-
 10 εμιᾶ· εὐορκεῦντι μέμ μοι εὐ εἴμεν, ἐπιορκεῦντ[ι δὲ τὰ ἐναντία·
 τὰ δὲ ψαφίσματα καὶ τὰς προκλήσεις καὶ εἴ τί κα ἄλλο δ[έον ἐγ δα-
 μοσίου φέρηται, τιθέσθων ἐπὶ τὸ δικαστήριον τοὶ ἀ[ντίδικοι ἐκ-
 ἀτεροὶ ἐσφραγισμένα τᾶ δαμοσίᾳ σφραγίδι πόλιος ἐκα[τέρας
 καθ' ἃ κα ἑκάτερα πόλις ψαφίξεται, καὶ παραδόντω τοῖς στρατ-
 15 αγοῖς, τοὶ δὲ στραταγοὶ λύσαντες ἐγδιδόντω ἐς τὸ δικαστήρι-
 ον πάντα τὰ γράμματα ἀμφοτέροις τοῖς ἀντιδίκους, τιθέσθων δὲ κα[ὶ
 τὰς μαρτυρίας ἑκάτεροι πρὶν οὐ λέγεσθαι τὰν δίκαν, λεγέσθω δὲ
 τᾶς δίκας ὁ μὲν πρῶτος λόγος ἑκατέροις ποτὶ χάσας δέκα-οκτῶ, ὁ δὲ
 δεύτερος ποτὶ χάσας δέκα, συναγόρους δὲ ἐξέστω ἑκατέροις
 20 παρέχεσθαι τέτορας, ἐξέστω δὲ καὶ μαρτυρὲν τοῖς συναγόροις·
 τὰ δὲ ψαφίσματα καὶ τὰς προκλήσεις καὶ τὰν γραφὰν τᾶς δίκας καὶ εἴ τί κ-
 α ἄλλο ἐγ δαμοσίου φέρηται ἀναγινωσκέτω ὁ γραμματεὺς ὃν κα ἑ-
 κάτεροι παρέχωνται καὶ τὰς μαρτυρίας ἀνευ ὕδατος· ὁ δὲ μάρτ-
 υρ, ὁ μὲν δυνατὸς ἐὼν παρῆμεν, μαρτυρεῖτω παρεὼν ἐπὶ τοῦ δικα-
 25 στηρίου, τοὶ δὲ ἀδύ[α]τοι τῶμ μαρτύρων παραγενέσθαι ἐπὶ τὸ δικ-
 αστήριον ἐγμαρτυρησάντω ἐπὶ τῶν προστατᾶν ἐν ἑκατέρᾳ
 τᾶ πόλι τετάρτᾳ ἐξ ἰκάδος μηνὸς Βατρομίον ὃν Καλύμνιοι ἄγουν[ι,
 Κῶιο δὲ Καφίσιον, παρεύντων τῶν ἀντιδίκων, εἴ κα χρείζωντι παρῆ-
 μεν, τοὶ δὲ μάρτυρες π[ο]τομνόντω τὸν νόμιμον ὄρκον ἐπὶ τὰν μα-
 30 ρτυρίαν ἀλαθέα μαρτυρεῖν καὶ μὴ δυνατοὶ ἦμεν παραγενέσθαι ἐπὶ [τὸ
 δικαστήριον, τοὶ δὲ προστάται τὰς μαρτυ[ρί]ας τὰς ἐγμαρτυρηθείσα-
 ς ἐπ' αὐτῶν ἐπισαμαινέσθω τᾶ δαμοσί[α σφρ]αγίδι, παρασαμαινέσθω δὲ
 καὶ τῶν ἀντιδίκων ὁ χρείζων· ἀντίγραφα [δὲ] διδόντω τοὶ προστάται τ-
 35 αυτᾶν τᾶν μαρτυριᾶν παραχρήμα τοῖς ἀντιδίκους, ἀποστειλάντω δὲ
 τοὶ προστάται τᾶμ [μ]ὲν ἐν Κῶ μαρτυρηθεισᾶν μαρτυριᾶν πασᾶν ἀν-
 τί[γραφα τὰ μὲν ἐσ[φρ]αγισμένα τᾶ δαμοσίᾳ σφραγίδι, τὰ δὲ ἀσφράγισ-
 τα] ἐπὶ τοὺς προσ[τ]άτας τοὺς ἐν Καλύμνᾳ ἐν ἀμέραις ἑκατὶ ἀφ' οὗ κα ἐγμαρ-
 40 τυρ]ηθῆ, ἀποστειλάντω δὲ καὶ τοὶ προστάται τοὶ ἐν Καλύμνᾳ τᾶν μ[αρ-
 τυρ]ιᾶν τᾶν ἐγμαρτυρηθε[ι]σᾶν ἐφ' αὐτοῖς ἀντίγραφα πασᾶν, τὰ μὲν ἐσφρ-
 αγισμένα τᾶ δαμοσίᾳ σφραγίδι, τὰ δὲ ἀσφ(ρ)άγιστα ποτὶ τοὺς προστ[ά]τ-
 45 ας τοὺς ἐν Κῶ ἐν ἀμέραις ἑκατὶ ἀφ' οὗ κα ἐγμαρτυρηθῆ καὶ τὰ ἄλλα [πάντα
 ποιοῦντω τοὶ προστάται περὶ τᾶν ἐγμαρτυριᾶν καθάπερ καὶ τοὺς ἐ-
 ν Κῶ προστάτας γέγραπται ποιεῖν· τοῖς δὲ παραγενομένοις Καλυμ-
 νίων εἰς Κῶν ἐπὶ τὰν ἐπάκουσιν τᾶν μαρτυριᾶν ἀσ[φ]άλειαν δότ-
 50 ω ἐν Κῶ Φιλίνος, διδόντω δὲ καὶ ἀνάκρισιν τοὶ [στραταγοὶ τῶν μαρ-
 τύρων ἑκατέροις κ[α]θ' ἓνα μετὰ τοὺς πρῶτους [λόγους τᾶς δίκας,
 ἀνακρινάντω δὲ καὶ το[ὺ]ς μάρτυρας ἑκάτεροι δ[σα τᾶς δίκας ἰ-
 κνεῖται ἄλλο δὲ μηδὲν καὶ τὸ ἐρωταθὲν ὑπὸ [- - - - - δ-
 ι]καζόντω τοὺς ἀντιδίκους τοὶ στραταγ[οὶ - - - - - τὸ ἐ-
 ρωτώμενον, ἐπερωτῆ δὲ ὑπὲρ αὐτοῦ τ[- - - - - εἰ δὲ κα οἱ
 50 λόγοι μὴ συντελέωνται παρ' ἀμφοτέρ[ων ποτὶ χάσας, καθάπερ γέγραπται,
 λ]εγόντω ἐσόκα τὸ ὕδωρ ἐ[γ]ρύα, συντελε[σθέντων δὲ τῶν λόγω-
 ν διδόντω τοὶ στραταγ[οὶ] τὰς ψάφου[ς αὐτίκα μάλα.

b.

----- σιος πο
 ----- 'Αριστόδαμον 'Αγ-
 λαοστράτου τὰ Διαγόρα? π]αιδία ποτὶ τοὺς γεγ-
 ----- παρὰ τοὺς Κνιδίων στρ[ατ-
 5 αγοὺς?] ἐπὶ δαμιοργοῦ 'Αλκιμάχου ἀργυρίου
 ----- ἀμὴν ἀφαιρεθέντος ἀπὸ τοῦ χρέως τοῦ Πανσι-
 μάρχου καὶ 'Ἴπποκράτους τῆς τε ἀφείσιος τοῦ ταλάντου ὃ φαν-
 τι] ἀφείσθαι Καλύμνιοι ὑπὸ Πανσιμάχου καὶ Κλευμήδους καὶ τ-
 10 ἄν φιαλᾶν καὶ τῶν ἀλσέων καὶ τῶν πέμπταν ἀφαιρεθεῖσᾶ-
 ν τῶν ἀποδοσίων ἄς φαντι ἀποδεδώκεν Καλύμνιοι Πανσιμ-
 άρχῳ καὶ Κλευμήδει, καθ' ὁμολογίαν ἄμ φαντι ποιήσασθαι
 Καλύμνιοι ποτὶ Πανσιμάχον καὶ Κλευμήδην, περὶ ὧν πάντων
 ἀμφισβητοῦντι αὐτοῖς τοῖς Κλευμήδους κλαρονόμοι, τού-
 15 των πάντων ἀφαιρεθέντος τοῦ μέρους ὃ εὐρίσκομες ἐ-
 πιπίπτον ἐπὶ τὸ χρέος τὸ 'Ἴπποκράτει ὀφειλόμενον, ἀφαι-
 ρεθέντος δὲ καὶ τούτου πλείονος ἀργυρίου ὃ φαντι Καλύμ-
 νιοι ἀποδεδώκεν Κλευμήδην καὶ τῶν ἄλλῶν ἀποδοσίων ἀφ-
 αιρεθεῖσᾶν πασᾶν ἄς ἐν τῇ ἀποκρίσει ἂν ἔδωκε ὁ δᾶμ-
 20 ος ὁ Κῶων τῷ Καλυμνίων δάμῳ, ἂν ἔλαβον ἄγγελοι παρ-
 αγευόμενοι ἐς Κῶν, 'Εξάκεστος, Χαρικλείδας, 'Αρατό-
 φαντος, 'Αρατίδας, Εὐξίφαντος, γράψαντες ἀνηνίκα-
 μες ἔχοντας τὸς 'Ἴπποκράτους κλαρονόμους ἐς τ-
 ὃ χρέος ὃ ὀφείλον Καλύμνιοι 'Ἴπποκράτει ᾗ ἄρχει Καφίσι-
 25 ος ἐπὶ 'Ερμώνακτος, ἀπαιτούντων δὲ ἀμῶν τὰ ὑ-
 πόλοιπα τῶν χρημάτων τούτων ἃ γίνεται σὺν τ[ό-
 κῳ, τὰ μέρη τὰ ἀμὰ οὐκ ἀποδίδοντι Καλύμνιοι φά-
 μενοι ἀποδεδώκεν αὐτὰ καὶ τοὺς τόκους τοὺς
 γινομένους Κλευμήδει τῷ 'Ἴπποκράτους καὶ Κλε-
 30 υφάντῳ τῷ Κλευμήδους· τίμαμα τῶν χρημά-
 των ὧν δικαζόμεθα τάλαντα τριάκοντα·
 'Απεδικάσθη παρόντων τῶν ψάφων ταὶ καταδικά-
 ζουσαι ἐβδομήκοντα ὀκτῶ, ταὶ δὲ ἀποδικάζου-
 σαι ἑκατὸν ἵκατι ἕξ. 'Ελαφρίου ἐβδόμα ἐπὶ δέκα ἐ-
 35 πὶ δαμιοργοῦ 'Αλκιμάχου, συναγόρησε τοῖς π[αι-
 δίοις τοῖς Διαγόρα Φιλίνος Διοκλεὺς Κῶος, τῇ
 δὲ Καλυμνίων πόλει 'Εκατόννμος Πρυτάνι-
 ος Μιλήσιος, 'Εξάκεστος 'Αλκίνου Καλύμνιος,
 'Αρατόφαντος 'Αριστόλα Καλύμνιος.

a. Line 4. 'Απόλλω for 'Απόλλωνα. Ahrens, De Dial. Dor. p. 239, § 30, gives two other instances of this apokopè, which is usual in adjurations in Attic writers.

Line 6. δικασσέω. According to the rule (Ahrens, § 11, 1) relating to verbs ending in ζω we might have expected δικάζω. In the Lesbian inscription (Sauppe, Comment. de Duabus Inscript. Lesb. Götting. 1870, p. 12, line 2) we have in the oath taken by the dikasts, ἦ μ' ἂν δικάσσω. In an inscription in Argive Doric, Waddington-Lebas, Inscript. Grecques, Pt. v, No. 1, we find δικάσσαιεν and ἐδίκασσαν; see *ibid.* p. 6.

In reference to the penultimate vowel in δικασσέω compare in the Delphic inscription, C. I. 1688, ὀρκιζέω, line 13, and ἐκπραξέω, line 5. See G. Curtius, *Das Verbum*, 2nd ed. p. 317.

Line 8. ἄλος. The omission of the second Α must be due to an oversight of the lapidary.

So line 39 we have ἀσφάγιστα for ἀσφράγιστα; and b 16, ΠΔΕΟΝΟΣ and ΚΑΔΥΜ for ΠΛΕΟΝΟΣ and ΚΑΛΥΜ.

Line 51. ἐ[γ]ουᾶ. We should have expected here ἐγρουῆ, but the ΑΙ is quite clear.

b. Lines 10, 17, 27. ἀποδεδώκεν for the regular form ἀποδεδωκέναι. Compare δεδώκεν, in a Nisyros inscription, Ross, *Insc. Ined.* ii, p. 54, No. 166; see also Ahrens, *De Dial. Dor.* addenda, p. 573, and p. 330, § 41, 3, and G. Curtius, *Das Verbum*, 2nd ed. ii, p. 201, and p. 249 (*Engl. Transl.* p. 424); for the change of εν for ειν in the infinitive; see Ahrens, *ibid.* p. 176, § 21, and G. Curtius, *Das Verbum*, 2nd ed. ii, p. 119 (*Engl. Transl.* 1880, p. 342).

Line 35. ΔΙΑΠΟΡΑ. The Π in this word is evidently a blunder of the lapidary for Γ.

This inscription relates to a claim for thirty talents made by the children of Diagoras against the people of Kalymna. In a the mode of procedure in the trial is prescribed; b records the case as stated by the plaintiffs and the judgment given by the dikasts. The claimants allege that the sum claimed is the balance due to them on a debt owing from the Kalymnians to Hippokrates and Pausimachos, τοῦ χρέως τοῦ Πανσιμάχου καὶ 'Ἴπποκράτους, b, lines 6, 22, 23. They admit that there must be set off against the original debt the following items. A talent of the

debt, as the Kalymnians allege, *δ*, line 8, was remitted to them by Pausimachos and Kleomedes, and there must further be deducted from the same debt the payments made on account of the phialæ, the groves and the fifths, according to the bond, which the Kalymnians, as they allege, entered into with Pausimachos and Kleomedes. All these statements are disputed by the heirs of Kleomedes, but the claimants allow that in reference to the debt due to Hippokrates a proportionate reduction may be made on account of these alleged advances.

Line 16. They further allow as a set off that further sum, *τούτου πλέονος ἀργυρίου*, which the Kalymnians assert to have been repaid to Kleomedes, and also all those payments which in the letter transmitted by the demos of Kos to the Kalymnian demos had been entered as received by the heirs of Hippokrates.

On the claimants demanding the balance with interest of the debt, the Kalymnians pleaded that this balance and all the interest due had already been paid to Kleomedes, son of Hippokrates, and to Kleophantos, son of Kleomedes.

The action is of the class called *δίκη τιμητή*; the sum claimed, *τίμημα*, is estimated at thirty talents, *δ*, line 30. (See Meier u. Schömann, d. Attische Process, p. 171 sq.)

The upper part of this stelè, now broken away, doubtless contained the preamble of the decree ordering the mode of procedure to be observed in the trial, and the record of the pleadings and verdict which we have on the two sides, *a* and *δ* respectively.

On *a* we have first the form of the oath to be taken by the dikasts in the trial, and to be administered by the strategi, lines 2-9.

All the decrees and other documents needed in the trial are to be laid before the court by the two parties to the suit under the seal of the two cities, Kalymna and Kos, as either city may decree, and are to be handed over to the strategi, who, having broken the seals, are to place all the documents in the hands of the suitors; the evidence on either side is also to be laid before the court, before the pleadings commence, lines 10-16.

The pleadings are to be measured by the Klepsydra, lines 17-19. For the first pleading, *δ* *πρῶτος λόγος τῆς δίκας*, the time allowed on either side, as measured by the Klepsydra, is not to exceed eighteen of the liquid measures called choes; for the second pleading ten choes are allowed; each party is allowed four advocates, *συνάγοροι*, who may be admitted as witnesses.

Lines 20-21. The decrees, the other documents, and the depositions are to be read by the person whom either party may appoint, and the time occupied in this reading is not to be measured by the Klepsydra, *ἀναγινωσκέτω — ἀνευ ὑδάτος*, lines 22, 23.

Lines 22-30. Such witnesses as are able to attend the court are to give their evidence in person; those who are not able so to attend are to give their evidence before the prostatae in either city, and take the usual oath that they are not able to appear before the court; any of the parties to the suit who wishes may be present at this deposition.

Lines 30-42. The prostatae are to affix the seal of the city to such depositions, *ἐκμαρτυρίαι* as are taken before them, and any of the parties to the suit who wishes may add his seal. The prostatae are to furnish copies of the depositions at once to both parties; the prostatae in Kos are to send copies of all the depositions taken in Kos, whether sealed or not, to the prostatae in Kalymna within twenty days after the depositions have been taken, and the prostatae in Kalymna are to deal in like manner with the depositions taken in that island.

Lines 50-52. If the *λόγοι* are not finished on both sides within the prescribed limits of time, the pleading may be continued till all the water in the Klepsydra has run out. After the pleadings are finished the strategi are to order the dikasts to give their votes.

We learn from *δ*, lines 31-33, that 126 dikasts voted in favour of the defendants in this action, and 78 in favour of the plaintiffs.

This inscription in its present fragmentary condition leaves several questions unsolved. There can hardly be a doubt that the plaintiffs in the suit are the children of Diagoras, who must have been minors at the time, and the matter in dispute is what balance, if any, was due from the Kalymnian people on account of the loan they contracted with Pausimachos and Hippokrates, who were probably two bankers, citizens of Kos (*δ*, line 8). This loan must have been made some time before, for we find (line 28) that Kleomedes, son of Hippokrates, and Kleophantos, son of Kleomedes, who was, therefore, we may presume, grandson of Hippokrates, are admitted by the plaintiffs to be entitled to various payments on account of their share of the original loan. This is what is meant by *τοῦ μέρεως δ' εὐρίσκομες ἐπιπίπτου ἐπὶ τὸ χρέος τὸ Ἰπποκράτει ὀφειλόμενον*. This part of the loan, due to Kleomedes and Kleophantos, the descendants of Hippokrates, is distinguished in the pleading from the portion which, as the plaintiffs allege, belongs to them, *τὰ μέρη τὰ ἑμὰ*. If these plaintiffs were the children of Diagoras, it is to be inferred that they claimed this balance as the next of kin to Pausimachos, who, jointly with Hippokrates, originally furnished the loan to the Kalymnians. The Kalymnians declared in answer to this claim that they had paid over the entire balance due on the loan to Kleomedes and Kleophantos, descendants of Hippokrates. Supposing this statement to be correct, there arises the further question, had Kleomedes and Kleophantos the right to receive the share due to the sons of Diagoras? We cannot answer this question, because we do not know what kind of partnership existed between Pausimachos and Hippokrates when they originally made the loan. It is probable that they were bankers with an account between them, and Kleomedes and Kleophantos may have retained the money paid into their hands on account of the children of Diagoras in satisfaction of some claim due from the estate of Pausimachos to the heirs of his associate Hippokrates.

Ludwig Ross, in his *Inscript. Ined. ii*, p. 65, No. 182, gives the following fragment which he copied at Ka-

lymna, and which he describes as nearly obliterated. It was then built into the wall of a house.

- των Λευντιάδα
 ωνος Πειθαράτου
 Ἀκροτέλευς, Ἐρασικλ[ῆς]
 τὰς δίκας ὡς ἐδίκαζε
 5 μετὰ ἐπιτρόπων Φιλί[νου] ?
 ... Τεισία[ς] Ἀριστέως τῆ π[α]λ[λ]ει
 συν[έ]θεντο τὰ Διαγόρα παιδία.
 Ἀρισ[τ]όδαμος Ἀγλαοστ[ράτου]
 Καλυ[μν]ίων ?
 10 Ἀρατ[ό]φαντος ?
 συν[έ]θεν[το] ?
 τῶ[ν] Κ[α]λύμνιοι
 τοὺς τε

 15 καὶ Καλ[υ]μνίων
 ὧ[ς] μὲν [φ]αντι λαβόντ[ες]
 Δια[γ]όρα παιδίοις καὶ τῶν
 ἐνκαλ[εῖν] ? τὰ Διαγόρα π[αι]δία
 πέντε .. δέκα
 20 κα[τὰ] τὰ γεγραμμένα ὑφ'
 ὧδε καὶ ἀντίγραφα τὰ
 πρόδικος
 τὰ Διαγόρα παιδία
 γεγραμμένων οἱ καὶ
 25 δικα[σ]τηρ[ί]ου ? πρὶν ταν
 ος εσ

It is quite clear that this fragment relates to the same subject as our inscription, with the aid of which I have restored Φιλί[νου], line 5; see *δ*, line 35; Δια[γ]όρα, line 17, and Ἀρατ[ό]φαντος, line 10; see *δ*, lines 20, 38. The mention of ἐπιτρόπων, followed by ΦΙΛΙ, line 5, leads me to suspect that Philinos and others were the guardians of the children of Diagoras. It should be noted that according to Ross's copy the same blunder of ΔΙΑΓΟΡΑ for ΔΙΑΓΟΡΑ occurs line 18 and line 23, as has been already noted, *δ*, line 35.

So far as I know this is the only extant inscription which records the mode of procedure in a civil action and a statement of the case for the plaintiff.

a. Lines 3-9. With the form of oath here given we may compare the oath administered to the dikasts in the inscription from Eresos (Sauppe, De duabus inscript. Lesbianis, iii, line 10, ἡ μὲν δικάσω πάν[τα] ὅσα μὲν ἐν τοῖσι νόμοισι ἐνι, καττοῖς νόμοις, τὰ δὲ ἄλλα ἐπ[ικρ]ίναις ὡς ἀριστα καὶ δ[ικαί]ατα καὶ τιμ[α]σ[ω], αἱ κε κατάγνω, ὀρθῶ[ς] κ[α]ίσις· οὕτω ποῆσω ναὶ μὰ Δία καὶ Ἄλιον); and the oath of the Heliasts, Demosth. adv. Timokr. p. 746, ed. Reiske. This oath has been thought spurious (see Westermann, Comment. de jurisjurandi judicium Atheniens. formula. Lips. 1859; Schömann, Griech. Alterth. ii, p. 259; and K. F. Hermann, Staatsalterthümer, ed. 1875, § 106, 9), but Fränkel, in Hermes, xiii, pp. 452-466, shows that portions of it have been derived from genuine sources, and it contains one clause closely resembling that (lines 7, 8, 9) of our inscription, οὐδὲ δῶρα δέξομαι τῆς ἡλιάσεως ἕνεκα, οὐτ' αὐτὸς ἐγὼ, οὐτ' ἄλλος ἐμοί, οὐτ' ἄλλη, εἰδότης ἐμοῦ, οὐ τέχνη, οὐτε μηχανῆ οὐδεμιᾶ. Compare the oath of the Archons, Pollux, viii, 86, ὦμνον

... μὴ δωροδοκῆσιν, and the oath in the Amphiktyonic decree, C. I. A. ii, No. 545, line 11, μηδὲ δῶρα δεξέ[σθαι]. For other forms of oaths preserved in inscriptions, see C. I. 1688, 2554, 2555, 3137, ii; C. I. A. ii, No. 549; Mittheil. d. Arch. Inst. iii, p. 20, line 18.

Line 4. [καὶ τὰν Γᾶν δικασσέω περὶ. I have added τὰν Γᾶν because in Attic oaths Demeter was usually invoked with Zeus and Apollo, but there would not be room in the line for Δάματρα. The Deities invoked in oaths varied in number (see Lasaulx, Studien, p. 180), but were usually a triad.

Line 5. κατὰ γνώμαν τὰν δικαιοτάτα. See Fränkel *loc. cit.* for instances of the phrase γνώμα τῆ δικαιοτάτα in Demosthenes.

Lines 8, 9. ο]ὔτε αὐτὸς ἐγὼ οὔτε ἄλλ(λ)ος οὔτε ἄλλα ἐμ[ὶ]ν οὐ μηχανῆ οὐδεμιᾶ. After EM are two vertical strokes, ||, close together. I have ventured to restore this, EM|N after the analogy of the Heliastic oath.

Lines 10, 11. ἐγ δα]μοσίου. See line 20, εἴ τί κα ἄλλο ἐγ δαμοσίου.

Line 16. πρὶν οὐ. For πρὶν ἤ. So in Demosth. adv. Steph. ii, p. 1135, line 19, and De Fœd. cum Alexand. p. 217, line 17, ed. Reiske. πρὶν is followed by a genitive, Pindar, Pyth. iv, 76, and Arrian, Anab. iii, 18, 10; see Ellendt *ad loc.*

Line 17. ποτὶ χάσας. In the Milesian judgment found at Olympia, Archæol. Zeitung, 1876, p. 137, is a similar provision: [διεμετ]ρήθη αὐτοῖς τὸ ὕδωρ πρὸς τὴν [τῆρησιν, ἐπὶ μὲν τοῦ] πρώτου λόγου ἑκατέροις μετρῆ[των Μιλησίων δέκα] πέντε, ἐπὶ δὲ τοῦ δευτέρου λόγου, κ.τ.λ. On the δίκη πρὸς ὕδωρ see Meier u. Schömann, d. Attische Process, p. 714.

Line 19. ἐξέστω δὲ καὶ μαρτυρὲν τοῖς συναγδύροις. This agrees with the passages, Isæus, Fragm. pro Euphilet. ed. Reiske, pp. 353-355; Æschin. De Falsa Legat. pp. 333, 334. On the συνήγοροι, see Meier u. Schömann, d. Attische Process, pp. 707-711.

Lines 26, 27. μηνὸς Βατρομίου ὃν Καλύμνιοι ἀγοντ[ί], Κῶιο δὲ Καφίσιον. The month Badromios, which was in use at Rhodes and also at Katana, is identified by Hermann, Monatskunde, p. 47, with the Attic Boedromios. The month Καφίσιος, its equivalent at Kos, as we learn from this inscription, is unknown to Hermann.

Line 43. μαρτυριᾶν ἀσφάλειαν δότω. 'Let Philinos give a safe conduct in Kos.' This Philinos is, it may be assumed, identical with the Philinos, *δ*, line 35, who was the synegoros of the children of Diagoras.

Line 44. διδόντω δὲ καὶ ἀνάκρισιν τοῖ [στραταγοῖ] τῶν μαρ[τ]ύρων ἑκατέροις. 'The strategi are to allow either party to examine the witnesses after the first addresses of the συνάγοροι,—μετὰ τοὺς πρώτους [λόγους].'

Line 46. δ[σα] τὰς δίκας ἰ]κνεῖται, 'such things as are relevant to the suit.' For this use of ἰκνεῖται see my Essays on Art and Archæology, p. 443, where this word occurs in the same sense in a Halikarnassian inscription. Compare Dio Cassius, Fragm. Peiresc. xxix, ed. Reimar, pp. 14, line 51; ed. Sturz. i, p. 34.

Lines 47-49. I am unable to offer any conjectural restoration here.

δ. Lines 4, 5. παρὰ τοὺς Κνιδίων στρ[αταγοῦς] ?]. After this in the latter part of line 5 we have ἐπὶ δαμοργοῦ Ἀλκιμάχου, and as the δαμοργός was the eponymous

magistrate at Knidos (see my *Hist. Disc.* ii, p. 756, No. 40), the question here presents itself, was Alkimachos a Knidian magistrate? The same name as Damiorgos occurs again, *δ*, line 34, where it can only indicate the eponymous magistrate of the city where the trial took place. Was that city Knidos? There is nothing in the text of the inscription which militates against such a supposition, while on the other hand, it was a recognised practice among the Greeks to refer difficult and complicated lawsuits to the tribunal of another city, by the decision of which both litigants agreed to abide. Such causes were called *δίκαι ἑκκλητικοί*, and the city chosen by the parties to the suit, *πόλις ἑκκλητος*.

We have a notable instance of such a reference to a foreign tribunal in the trial which took place at Miletos to decide the question whether the Lakædæmonians or the Messenians were in rightful possession of a certain territory at a particular date (see *Archæol. Zeitung*, 1876, p. 128). The court in this inscription was chosen out of the entire body of Milesian citizens, *κριτήριον ἐκ παντὸς τοῦ δήμου*, *ε*, line 8. The cause was heard on a certain day with consent of both parties, *καθότι [Λακεδαιμόνιοι καὶ Μεσσηνιοὶ συνωμολογήσαντο*, *ε*, line 7. The amount of time allowed for the *πρῶτος* and *δεύτερος λόγος* was measured by the Klepsydra, as in our inscription, *ε*, lines 16–19. The number of citizens who voted in favour of the Messenian claim was 584, and against it 16. For other examples, see Bétant, *An fuerint apud Græcos iudices litibus inter civitates componendis*, Berlin, 1862, p. 20, p. 34; Meier, *Die Privatschiedsrichter*, Halle, 1846. In the suit of which our inscription is the subject, and in which the Kalymnians are the defendants, it would have been hardly in accordance with Greek notions of equity that they should be judges in their own cause. If we assume that the trial took place either at Knidos or in any other Doric city, then the original record would have been kept in that city, and a copy would have been supplied to the Kalymnians as one of the parties to the suit, just as in the Olympian inscription already referred to, the Milesians on the request of the Messenians supplied them with a copy of the judgment made at Miletos in their behalf, *δ*, lines 1–6. If we assume our inscription to be a copy so supplied, the strange clerical errors which have been already noted (*α*, lines 8, 39, and *δ*, lines 16 and 35) would be more easily accounted for.

On the supposition that a third city acted as judge in the Kalymnian suit, we may assume that the

heading, now unfortunately wanting to our inscription, contained a decree, on the authority of which the whole proceedings were based. If the mention of Knidians, *δ*, line 4, and of the Damiorgos, *δ*, lines 5, 34, suggests the probability that the decision in this trial was referred to Knidos, a glance at the map gives some colour to such a supposition. No Doric city would be more convenient and easier of access to witnesses coming either from Kos or Kalymna, the distance of both which places from Knidos with a fair wind is not many hours for a modern sailing vessel. On the other hand, it is quite possible that Iasos, or some other neighbouring Doric city on the same coast, may have been selected by the parties to this suit.

Line 9. *τῶν πέμπταν*. This was probably some tax, which may have been made over in part payment for the loan, or it may refer to some instalment of interest.

Line 11. *καθ' ὁμολογίαν*. This would be an agreement subsequent to the loan, by which certain securities were accepted by the creditors in part payment.

Line 23. *ᾧ ἀρχει Καφίσιος ἐπὶ Ἑρμόνακτος*, 'which dates from the month Kaphisios, when Hermonax was eponymous magistrate.' Compare the instances of the use of *ἀρχειν* in marking dates collected by Böckh, *C. I.* i, p. 29, col. 2, from the analogy of which we might have expected here *οὗ ἀρχει*. As we know from *α*, line 27, that *Καφίσιος* was a Koian month, Hermonax must have been the Damiourgos or other eponymous magistrate of Kos.

Lines 31, 32. If all the dikasts on this occasion voted, the court was composed of two hundred and four citizens. In the Milesian decree already referred to the number of dikasts was six hundred. In the state trial of certain criminals at Eresos in Lesbos (Sauppe, *De duab. inscript. Lesbiacis*, p. 10, 1, line 30) the number of dikasts who voted was eight hundred and eighty-three. At Athens the number of Heliastæ varied according to the nature and importance of the cause. The largest number recorded is 6000, the smallest 200. (See Meier u. Schömann, *d. Attische Process*, p. 138.)

Line 33. *Ἐλαφρίου*. In reference to this month see *ante*, No. cxliii, p. 7, and Wescher and Foucart, *Inscript. à Delphes*, p. 63, No. 63; p. 155, No. 212; p. 177, No. 243; and for the Thessalian month *Ἄφριος*, Ussing, *Inscr. Ined.* Nos. 88 *δ*, 9.

Lines 37, 38. *Ἐξάκεστος* and *Ἀρατόφαντος* were two of the *ἀγγελοὶ* sent by the demos of Kalymna to Kos, *δ*, line 20.

CCC.

On a fragment of blue marble, complete on the right side. Height, $2\frac{1}{4}$ in.; breadth, $3\frac{3}{4}$ in. Temple of Apollo, Kalymna; C. T. N.

Σ
ΚΑΙΤΗΓΗ
ΗΤΡΙΓΡΟ
ΑΧΜΑΣΙΚΟ

.
καὶ τῇ γῆ
Δημ]ητρὶ πρό[βατον
δρ]αχμὰς ἑκο[σι

This seems to be a fragment of a law relating to the ritual of Demeter.

CCCI.

On a base of calcareous stone, much defaced; the left edge preserved, the right edge only at line 3; broken at the back; on the top is a shallow sinking, probably intended to receive a small statue. Height, 1 ft. 2½ in.; breadth, 1 ft. 4¼ in. Temple of Apollo, Kalymna; C. T. N.

ΟΔΑΜΟΣΟΚΑΛΥΜΝ.	'Ο δᾶμος ὁ Καλυμνί-
ΩΝΣΥΝΚΑΘΙΕΡΩΣΕ	ων συναθιέρωσε
ΑΠΟΛΛ. ΝΙ. ΙΛΙΩΙ	'Απόλλ[ω]νι [Δα]λίῳ
ΚΑΛΥΜ. ΑΣΜΕΔΕΟΝΤΙ	Καλύμ[ν]ας μεδέοντι
5 ΓΑΙΟΝΚΑΙΣΑΡΑ. Ε...	5 Γάϊον Καίσαρα [Γ]ε[ρ]μα-
ΝΙΚΟΝΕΥΣΦΡ	νικὸν Εύσεβ[ῆ]

Line 2. *συναθιέρωσε*. Compare *συναθειέρωσεν*, C. I. 3827 *g*, where several persons are associated in a dedication. We must suppose that to have been the case in this inscription. Another city, perhaps Kos, was probably associated with Kalymna in thus honouring Germanicus Cæsar, the son of Nero Claudius Drusus, who appears to be the Cæsar here named.

CCCII.

On a fragment of black stone, apparently the corner of a base; the left edge and top preserved. Height, 3½ in.; breadth, 2¾ in. Temple of Apollo, Kalymna; C. T. N.

ΑΠΟΛΛΩΛ	'Απόλλων[ι] Δαλίῳ?
ΚΑΛΥΜΝΑ	Καλύμνας [μεδέοντι]?
ΤΙΓΝΩΡΙΜ	Τι. Γνώριμ[ος]
ΚΟΥΙΟΥΧ	κου'Ιου. Χ . . .

For the form of dedication compare the inscription found at Kos, *Bullet. de Corr. Hellén.* v, p. 228, where it is conjectured that this latter stone may have been transported thither from Kalymna.

CCCIII.

On a fragment from the rim of a laver of blue marble; in large characters. Height, 6 in.; breadth, 7 in. Temple of Apollo, Kalymna; C. T. N.

ΑΠΟΛΛΩΝΙ
'Απ]όλλωνι

The laver, on the fragment of which this inscription is engraved, was doubtless one of the vessels used in sacrificial rites in the temple, with- in the precincts of which this fragment was found, and dedicated to Apollo according to the usual custom.

CCCIV.

On a fragment of white marble, with a joint at the foot, but broken on the other sides; the inscription is close to the lower edge of the stone. Height, 5¼ in.; breadth, 5 in. Kalymna; C. T. N.

ΑΠΟΛΛΩ
'Απόλλω[νος] or 'Απόλλω[νι]
Probably from a base.

CCCV.

On a fragment from the upper part of a stèle of white marble, the top, left side, and a small part of the right side preserved. Height, 6¼ in.; breadth, 6 in. Temple of Apollo, Kalymna; C. T. N.

ΑΡΙΣΤΙΑ	'Αριστία
ΕΙΤΗΛΑ	-----
—	-----

Large letters, as if from the heading of a dedication. The name of Aristias, as father of Aratokritos, occurs *ante*, No. CCXXXI.

The following inscriptions, Nos. CCCVI—CCCXIV, relate to the enfranchisement, *apeleutherosis*, of slaves. The forms and conditions of such enfranchisement varied in different places (see M. Foucart's article, *Apeleutheroi*, in Daremberg, Dictionnaire des Antiquités, and No. CLXXI, *ante*). In the inscriptions which follow the slave, *θρεπτός*, *θρέμμα*, is made free on condition that he or she remain in the master's service till his death, and in some cases it is further stipulated that the enfranchised slave rear one or more slaves, *θρέμματα*, for the service of their master's family. A fine is to be enforced for non-fulfilment of these conditions, which are said to be *κατὰ τοὺς ἀπελευθερωτικούς νόμους*. In one instance a boy is declared released, *τῶν ἐλευθερωτικῶν δικαίων*; he was probably a *θρέμμα* bred after the enfranchisement of his mother. These Kalymnian deeds of enfranchisement must be regarded, like those of Mantinea, as forms of manumission without any religious character (see Foucart-Lebas, *Inscript. Grecques*, &c., pt. ii, p. 218). The marbles on which these documents were engraved were placed in the Hieron of Apollo in order to ensure the permanence of the record. The eponymous magistrate in Nos. CCCVI *d*, CCCX, CCCXIV, is the Stephanephoros. Nos. CCCVI *a*, *b*, *c*, *e*, *f* are headed *ἐπὶ Μ*. This is probably an abbreviation of *ἐπὶ Μονάρχου*, a magistrate who occurs on inscriptions at Kos (see Ross, *Inscript. Ined.* iii, p. 42). After *ἐπὶ Μ* follows the name of a month. The months which occur in the Kalymnian inscriptions now published are as follows:—

'Αγριάνιος, No. CCCXV, *post*.

Πεταγεῖτινος, No. CCCVI *c*, *post*; No. CCCIX *b*, *post*.

Βαδρόμιος, No. CCXCIX *a*, line 26, *ante*; No. CCCXVIII *a*, *post*.

'Αρταμίτιος, No. CCXLV, *ante*.

'Υακίνθιος, No. CCCVIII, *post*.

Καρνεῖος, No. CCXLV, *ante*; No. CCCXXII, *post*.

Πάναμος, No. CCCXV, *post*.

'Ελάφριος, No. CCXCIX *b*, line 33, *ante*.

'Αλσεῖος, No. CCCVII, *post*.

Καῖσαρ Σεβαστός, No. CCCVI *f*, *post*.

Τιβέριος, No. CCCVI *e*, *post*.

In an inscription relating to the enfranchisement of slaves which I copied at Kalymna, and published in the *Journal of Hellenic Studies*, ii, p. 362, mention is made of the month Theudaisios. Thus we obtain a complete calendar of Kalymnian months, eight of which, viz. Agrianios, Petageitnios, Badromios, Artamitios, Theudaisios, Hyakinthios, Karneios, Panamos, are identical with months in the calendars of Rhodes and her colonies in Sicily. Instead of the four other months of these calendars, viz. Thesmophorios, Diosthyos, Dalios, and Sminthios, we have Elaphrios, Alseios, Kaisar Sebastos, and Tiberios. The month 'Αλσεῖος occurs in an inscription from Kos, published in *Bullet. de Corr. Hellén.* v, p. 223, line 17.

CCCVI.

On a base of white marble on which a colossal statue had stood, as is shewn by the sinkings for the feet on the upper surface. On the bottom of this base is a circular sinking shewing that it must have rested on a column. *a* is inscribed on the upper member of the cornice in front; *b* below *a*; *c* on the upper member of the cornice on the left hand side; *d* below *c*; *e* on the upper member of the cornice on the right hand side; *f* below *e*. Height, 10½ in.; breadth, 3 ft. 4¾ in.; thickness, 2 ft. 1 in. Temple of Apollo, Kalymna; C. T. N.

a.

ΕΠΙΜΦΛΑΟΥΙΟΥΚΛΩΔΙΑΝΟΥ, ΚΖΩΠΥΡΟΣ
ΓΙΛΛΙΩΝΟΧΗΛΕΥΘΕΡΩΣΕΝΤΟΝΙΔΙΟΝΘΡΕΠΤΟΝΕΥΟΔΟΝΚΑΤΑ
ΤΟΥΣΑΠΕΛΕΥΘΕΡΩΤΙΚΟΥΣΝΟΜΟΥΣ

'Επὶ Μο. Φλαυίου Κλωδιανού [μηνὸς] ἔ Ζώπυρος
Γιλλίωνος ἠλευθέρωσεν τὸν ἴδιον θρεπτὸν Εὐδοὸν κατὰ
τοὺς ἀπελευθερωτικούς νόμους.

b.

ΕΠΙΜΤΟΥΑΣΚΛΗΠΙΟΥΤΟΓΜΥΑΚΙΝΘΙΟΥΙΑΑΠΟΛΛΩΝΙΔΗΕΙΣΙΔΙΔΟΥΗΛΕΥΘΕΡΩΣΕΝ
ΤΟΝΙΔΙΟΝΘΡΕΠΤΟΝΜΙΝΝΙΩΝΑΕΦΩΤΕΠΑΡΑΜΕΝΕΙΤΟΝΤΑΣΖΩΑΣΧΡΟΝΟΝΑΥΤΩΤΕΚΑΙΤΗ
ΘΡΕΨΑΣΗΑΥΤΟΥΠΑΡΘΕΝΙΔΙΜΕΝΩΝΑΠΕΛΕΥΘΕΡΩΣΤΩΝΕΚΦΥΣΕΩΣΑΥΤΩΝΤΕΚΝΩΝΜΟ
ΝΩΝ

'Επὶ Μο. τοῦ 'Ασκληπιοῦ τὸ γ̄ μῆ. 'Υακινθίου ἰᾶ 'Απολλωνίδης Εἰσιδότης ἠλευθέρωσεν
τὸν ἴδιον θρεπτὸν Μιννίωνα ἐφ' ᾧ τε παραμενεῖ τὸν τὰς ζωᾶς χρόνον αὐτῷ τε καὶ τῇ
θρεψάσῃ αὐτοῦ Παρθενίδι μένων ἀπελεύθερος τῶν ἐκ φύσεως αὐτῶν τέκνων μόνων.

c.

ΕΠΙ^οΚΛΩΔΙΑΝΟΥ^μΠΕΤΑΓΕΙΤΝΙΟΥ^ιΔΙΟΦΑΝΤΟΣ^β
 ΤΟΥ^δΗΛΕΥΘΕΡΩΣΕΝ^{παιδίων}ΑΓΑΘΟΠΟΔΑ^{απολελυμένον}
 ΤΩΝΑΠΕΛ. ΓΘΕΡΩΤΙΚΩΝ^{δικαίων}ΔΙΚΑΙΩΝ^{παραμενεῖ}ΠΑΡΑΜΕΝΕΙ^{δὲ}ΔΕΤΗ^{τῆ}ΦΥΣΕΙ^{μη-}
 ΤΡΙΑΚΤΗ^{τρὶ}ΤΟΝΤΑΣ^{τῶν}ΖΩΑΣ^{αὐτῆς}ΑΥΤΗΣ^{χρόνον}ΧΡΟΝΟΝ^ἢΗΑΠΟΔΩ^{ἀποδώσει}ΣΕΙΑ^{αὐτῆ}ΑΥΤΗ^{δὴν}ΔΗ^{τ.}ΝΤ

Ἐπὶ Μο. Κλωδιανοῦ, μ̄ Πεταγειτνίου ι, Διόφαντος β [τοῦ δείνος
 τοῦ δ̄ ἠλευθέρωσεν παιδίον Ἀγαθόποδα ἀπολελυμένον
 τῶν ἀπελ[ε]υθερωτικῶν δικαίων παραμενεῖ δὲ τῆ φύσει μη-
 τρὶ Ἄκτη τὸν τῆς ζωᾶς αὐτῆς χρόνον ἢ ἀποδώσει αὐτῆ δὴν τ.

d.

ΕΠΙΣΤΕΦΑΝΑΦΟΡΟΥ^{αρισταίου}ΑΡΙΣΤΑΙΟΥ^{τοῖδε}ΤΟΙΔΕ
 ΑΝΕΚΑΡΥΧΘΗΣΑΝ^{ἐπ'}ΕΛΕΥΘΕΡΙΑ
 ΑΠΟΛΛΩΝΙΑ^{ὑπὸ}ΥΠΟΚΡΑΤΙΔΑ^{καὶ}ΚΑΙ^ἰΠΤΙΧΗΣ^{παρα-}
 ΜΙΝΑΣΑ^{ἀνφοτέροις}ΑΝΦΟΤΕΡ^{μέχρι}ΣΜΕΧΡΙ^{ζωᾶς,}ΣΩΑΣ
 5 ΑΓΑΘΩΝ^{ὑπὸ}ΥΠΟΕΥ^{ν.}ΝΩΝΟΣ^{καὶ}ΚΑΙ^{εὐνίου}ΕΥΝΙΩΝΟΣ

Ἐπὶ Στεφαναφόρου Ἀρισταίου τοῖδε
 ἀνεκαρύχθησαν ἐπ' ἐλευθερία,
 Ἀπολλωνία ὑπὸ Κρατίδα καὶ Ἰπίχης παρα-
 μίνασα ἀνφοτέροις μέχρι ζωᾶς,
 5 Ἀγάθων ὑπὸ Εὐν[ι]ωνος καὶ Εὐνίωνος.

e.

ΕΠΙ^οΚΛΩΔΙΑΝΟΥ^μΜΗΝΟΣ^{τιβερίου}ΤΙΒΕΡΙΟΥ^ζΧΑΡΜΕΑΣ^{ἰσιδὸ-}
 ΤΟΥ^δΗΛΕΥΘΕΡΩΣΕΝ^{ταῖς}ΤΑΙΔΙΑ^{θρεμματία}ΘΡΕΜΜΑΤΙΑ^{εὐπλέαν}ΕΥΠΛΕΑΝ^{καὶ}
 ΕΥΟΔΙΑΝ^{κατὰ}ΚΑΤΑ^{τοὺς}ΤΟΥΣΑ^{ἀπελευθερωτικὸς}ΠΕΛΕΥΘΕΡΩΤΙΚΟΥΣ^{νόμους}ΝΟΜΟΥΣ

Ἐπὶ Μο. Κλωδιανοῦ μηνὸς Τιβερίου ζ̄ Χαρμέας Ἰσιδὸ-
 του ἠλευθέρωσεν τὰ ἴδια θρεμμάτια Εὐπλέαν καὶ
 Εὐοδίαν κατὰ τοὺς ἀπελευθερωτικὸς νόμους.

Line 2. *θρεμμάτια*. The usual word is *θρέμματα*. The diminutive may indicate that the slaves enfranchised are of tender age.

f.

ΕΠΙ^οΚΛΩΔΙΑΝΟΥ^μΜΗΝΟΣ^{καίσαρος}ΚΑΙ^{σεβ.}ΣΑΡΟΣ^{σεβ.}ΣΕΒ
 ΜΗΝΟΔΟΤΟΣ^αΑΦΑΛΕΟΥ^{ση}ΣΗΛΕΥΘΕΡΩΣΕΝ^{την}ΤΗΝ
 ΙΔΙΑΝ^{ἀμμὰν}ΑΜΜΑΝ^{ζωσίμην,}ΖΩΣΙΜΗΝ^{ἐφ' ἧ}ΦΩΤΕΕΣ^{τε}ΤΑ'
 ΛΕΥΘΕΡΑ^{αὐτοῦ}ΑΥΤΟΥ^{τοῦ}ΤΟΥΜΟΝΟΥ

Ἐπὶ Μο. Κλωδιανοῦ, μηνὸς Καίσαρος Σεβ.
 Μηνόδοτος Ἀσφαλέους ἠλευθέρωσεν τὴν
 ἴδιαν ἀμμὰν Ζωσίμην, ἐφ' ἧ τε ἔσται [ἀπε-
 λευθέρα αὐτοῦ τοῦ μόνου.

Line 3. The sense of *ἀμμάς* here is probably foster mother. Hesych. s. v. Ἀμμάς ἢ τροφὸς Ἀρτέμιδος, καὶ ἡ μήτηρ. καὶ ἡ Ῥέα. καὶ ἡ Δημήτηρ. Cf. Müller, Dor. 1st ed. i, p. 389; Lobeck, Aglaoph. ii, p. 822. Ἀμμά occurs on a Christian lamp, C. I. 8979. See Ducange, Gloss. Græc. i, p. 61. Line 4. αὐτοῦ τοῦ μόνου. The second τοῦ is probably due to careless repetition by the lapidary.

CCCVII.

On a block of calcareous stone, which has been a wall stone; all four sides perfect. Above line 1 is the letter A in majuscule characters. Height, 1 ft. 6 in.; breadth, 1 ft. 1½ in. Temple of Apollo, Kalymna; C. T. N.

<p>ΕΠΙΜ^ΑΚΛΩΔΙΑΝΟΥ ΜΗΝΟΣΑΛΣΕΙΟΥΓ^ΑΘΕ ΟΔΟΘΑΝΤΙΟΧΟΥΗ ΛΕΥΘΕΡΩΣΕΝΤΗΝΙΔΙ 5 ΑΝΘΡΕΠΤΗΝΔΗΜΩ ΕΦΩΤΕΠΑΡΑΜΕΝΕΙ ΤΟΙΣΘΡΕΨΑΣΙΝΤΟΝΤΑΣ ΖΩΑΣΧΡΟΝΟΝΜΕΤΑ ΔΕΤΟΝΘΑΝΑΤΟΝΑΥ 10 ΤΗΣΟΥΔΕΝΟΣΕΣΤΑΙ ΑΠΕΛΕΥΘΕΡΑ</p>	<p>Ἐπὶ Μο. Κλωδιανοῦ, μηνὸς Ἀλσειοῦ γ, Θε- οδότῃ Ἀντιόχου ἡ- λευθέρωσεν τὴν ἰδί- αν θρεπτὴν Δημῶ, ἔφ' ᾧ τε παραμενεῖ τοῖς θρέψασιν τὸν τᾶς ζωᾶς χρόνον, μετὰ δὲ τὸν θάνατον αὐ- τῆς οὐδενὸς ἔσται ἀπελευθέρω.</p>
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It should be noted that in this as in the Delphic inscriptions the woman executes a deed of enfranchisement without any mention of a *κύριος*. See Caillemer, *Le contrat de vente à Athènes*, in *Revue de Législation ancienne et moderne*, 1873, pp. 7, 9.

CCCVIII.

On a block of calcareous stone which appears to have been a wall stone; the left edge preserved. Height, 1 ft. 6 in.; width, 1 ft. 7 in. Temple of Apollo, Kalymna; C. T. N.

<p>ΕΠΙΜ^ΑΤΟΥΑΣΚΛΗΠ . . . ΤΟΓ^ΗΜΥΑΚΙΝ ΛΗΣΚΑΙΜΗΝΟΔΟΤΟΣΗΛΕΥΘΕΡΩΣΑΝΤΗ ΠΤΗΝΜΟΝΑΡΧΙΑΝΕΦΩΤΕΠΑΡΑΜΕΝΕΙ ΤΟΝΤΑΣΖΩΑΣΑΥΤΟΥΧΡΟΝΟΝΕΑΝΔΕΜΗ 5 ΑΠΟΔΩΣΕΙΕΚΑΣΤΗΣΗΜΕΡΑΣΑΣΣΑΡΙΔ ΚΑΙΤΟΙΣΜΗΝΟΔΟΤΟΥΠΑΙΔΙΟΙΣΘΡ ΤΕΣΑΡΡΕΝΗΔΗΝ^Ν ΜΕΤΑΔΕΤΟΝΑΛ ΘΑΝΑΤΟΝΟΥΔΕΝΟΣΕΣΤΑΙΑΠΕΛΕΥΘΕ ΕΠΙΤΟΥΑΥΤΟΥΜ^ΑΤΗΑΥΤΗΗΜΕΡΑΜΙ 10 ΑΣΦΑΛΕΟΥΣΗΛΕΥΘΕΡΩΣΕΝΤΟΝΙΔΙΟΝΘ ΕΠΑΦΡΟΔΕΙΤΟΝΚΑΤΑΤΟΥΣΑΠΕΛΕΥΘΕΡΩΤ ΜΟΥΣΘΡΕΨΕΙΔΕΚΑΙΤΟΙΣΥΙΟΙΣΑΥΤΟΥΑ^Φ ΝΟΥΜΗΝΙΩΕΚΑΣΤΩΘΡΕΜΜΑΑΡΡΕΝ ΗΕΚΑΣΤΩΑΥΤΩΝΑΝΑΔΗΝ^Ν</p>	<p>Ἐπὶ Μ τοῦ Ἀσκληπ[ιοῦ] τὸ γ, μη. Ἰακιν[θίου] Ἀσφα- λῆς? καὶ Μηνόδοτος ἡλευθέρωσαν τῆ[ν] ἰδίαν θρε- πτὴν Μοναρχίαν ἔφ' ᾧ τε παραμενεῖ [τοῖς θρέψασιν τὸν τᾶς ζωᾶς αὐτοῦ χρόνον, ἐὰν δὲ μὴ, 5 ἀποδώσει ἐκάστης ἡμέρας ἀσσάρι. δ καὶ τοῖς Μηνόδοτου παιδίοις θρέψαν- τες ἄρρεν ἢ δη. ν, μετὰ δὲ τὸν Ἀσφαλέου θάνατον οὐδενὸς ἔσται ἀπελευθέρω.</p> <p>Ἐπὶ τοῦ αὐτοῦ Μο. τῇ αὐτῇ ἡμέρᾳ Μ[ηνόδοτος] 10 Ἀσφαλέου ἡλευθέρωσεν τὸν ἴδιον θ[ρεπτόν] Ἐπαφρόδειτον κατὰ τοὺς ἀπελευθερωτικὸν νό- μους, θρέψει δὲ καὶ τοῖς υἱοῖς αὐτοῦ Ἀσφαλέει καὶ Νουμηνίῳ ἐκάστῳ θρέμμα ἄρρεν ἢ ἐκάστῳ αὐτῶν ἀνά δη. ν.</p>
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Lines 7, 8. θρ . . . τες. The construction here requires θρέψει, as in line 12, but this restoration would leave the τες unexplained.

Line 9. Μ[ηνόδοτος] Ἀσφαλέου. This is, doubtless, the same Menodotos, son of Asphales, whose name occurs No. ccvii, f, ante.

CCCIX.

On a fragment of white marble, inscribed on two sides. *a* is complete on the left edge; *b* on the right. Height, 1 ft.; breadth, 4 $\frac{3}{8}$ in. Temple of Apollo, Kalymna; C. T. N.

a.

	Λ ΛΛ		-----
	ΑΠΟΛΛΩΝΙΔ		'Απολλωνιδ [έποί-
	ΗΣΕΕΛΕΥ		ησε? έλεύ[θερον τόν ίδιον θρε-
	ΠΤΟΝΑΓΑ		πτόν 'Αγα
5	ΝΑΡΑΝΤΗ	5	ναραν τη
	ΚΑΡΠΙΜΗ		Καρπίμη [έφ' φ̄ τε παραμενει
	ΑΥΤΩΤΟ		αυτῷ τδ[ν τᾶς ζωᾶς αὐτοῦ χρό-
	ΝΟΝΧΟΡΙ		νον χορι [ἀποδώσει ἀ-
	ΝΑΕΚΑΣ		νά έκάσ[την ήμέραν
10	Γ̄ΚΑΙΑ	10	γ̄ και α
	ΚΕΡΑΔ		κεραδ
	ΚΗΣ Ε		κης ε
	ΤΩΝ		των
	ΣΗΑ		σηα
15	Κ̄ΟΣ	15	κ̄ ος

b.

On left flank of the stone.

	ΕΡΑ		ερα?
	ΑΓΙΤΝΙΟΥ		'Επί Στεφαναφόρου του δέινος, μηνός Πετ]αγιτινίου
	ΞΕΡΩΣΕΝ		ήλευ]θέρωσεν
	ΤΕΠΑΡΑ		έφ' φ̄] τε παρα-
5	ΝΕΥΑΡΕΣ	5	μενεί]ν εἶδαρεσ
	ΑΔ		τ]α δ̄
	ΚΩΝ		κων
	ΖΥΜ ^Η		ου μη.
	ΟΞΕ		έδ]οξε?

Line 1 *b* is in larger characters, and is probably part of a heading.

CCCX.

On a fragment from a block of blue marble, the right edge and part of the top preserved. Height, 10 $\frac{1}{2}$ in.; breadth, 11 $\frac{1}{2}$ in. Temple of Apollo, Kalymna; C. T. N.

	ΟΡΟΥ ΑΠΟΛΛΩΝΙΟΥ		'Επί Στεφαναφ]όρου 'Απολλωνίου
	ΕΡΟΣΝΙΚΙΑΣΥΠΟ		ἀφέθη έλεύθ]ερος Νικίας υπό
	,ΣΚΑΙΔΑΜΑΙΝΕ		ς και Δαμαινε-
	ΑΚΛΙΤΟΥ		'Ηρ]ακλίτου
5	ΙΗΦΟΡΟΥ ΑΓΙΠΠΟΥ	5	'Επί Στεφα]ναφόρου 'Αγίππου
	ΦΕΘΗΕΛΕΥΘΕΡΑ		α]φέθη έλευθέρα
	ΟΑΡΚΕΣΙΔΑΜΟΥ		υπ]δ 'Αρκεσιδάμου
	Ι Α		
	Α Ν		

CCCXI.

On a slab of blue marble, the left side of which has been cut away. Height 2 ft. 1 $\frac{7}{8}$ in.; breadth, 10 in. Temple of Apollo, Kalymna; C. T. N.

	ΟΥΘΕΜΙΝΟ		ου Θεμινο[στρατ
	ΕΡΟΦΩΝΤΟΣ		'Ι]εροφώντος
	ΗΕΛΕΥΘΕ		ἀφέθ]η ἐλεύθε[ρος
	ΟΦΩΝΤΟΣ		ὑπὸ 'Ιερ]οφώντος
5	ΕΜΙΝΟΣΤΡΑ	5	Θ]εμινοστράτ[ου?
	ΩΝΤΟΣΠΑ		ωντος πα
	ΩΦΩΝΤΙ		'Ιερ]οφώντι
	ΡΟ		
	ΦΟΥΝΙΚΟΜΗ		ἐπὶ Στεφανα]φόρου Νικομή[δους?
10	ΦΕΘΗΕΛΕΥ	10	ἀ]φέθ]η ἐλεύ[θερος
	ΥΠΟΑΡΙΣ		ὑπὸ 'Αρισ
	ΩΡΕΜΜΑ		θ]ρέμμα
	ΕΤΩΝ Β		ετων Β
	ΕΛΕΥΘΕΡΩΣΑΝ		ἐλευθερώσαν[τες

CCCXII.

On a fragment of white marble, complete at the foot. Height, 6 in.; breadth, 4 in. Temple of Apollo, Kalymna; C. T. N.

2
 ΝΟ
 ΑΥ
 ΔΕ
 5 ΕΙΣΕ
 Δ ΗΝ Ν Δ

Part of deed of enfranchisement.

CCCXIII.

On a fragment of blue marble, the right side complete. Height, 5 $\frac{1}{4}$ in.; breadth, 3 $\frac{1}{2}$ in. Temple of Apollo, Kalymna; C. T. N.

ΙΟΥ	ιου
ΥΜΕ	υμε
ΝΕΡΩ	ήλευ]θέρω
ΑΝΔΡΟΝ	ανδρον

Fragment probably from a deed of enfranchisement.

CCCXIV.

On a block of calcareous stone, the left side preserved. Height, 1 ft. 6 in.; breadth, 1 ft. 1½ in. Temple of Apollo, Kalymna; C. T. N.

	ΦΑΝΗΦΟ		Ἐπὶ Στε]φανηφό[ρου
	ΙΖ		ιζ
	ΔΗΟΥΣΤΟ		δης οστο
	ΑΠΟΛΛΩΝΟΣ		Ἀπόλλωνος
5	ΥΔΙΑΤΟΥ	5	τὸ αὐ
	ΡΩΣΑΚΤΟΝ		ἐλευθε]ρώσας τὸν [ἴδιον θρεπτὸν?
	ΑΨΑΙΤΟΔΙΚΑΙ		γρ]άψαι τὸ δικαί[ωμα?
	ΗΝΑΣΤΟΥ		- - - -
	ΟΑΙΡΕΙΤΑΙΕΝΕ		αἰρεῖται ἐν ε
10	ΕΥΚΙΠΠΟΥ	10	Λ]ευκίππου
	ΝΑΥΤΟΥΚΑΤΑ		ν αὐτοῦ κατα
	ΛΗΝΩΤΩ		- - - -
	ΠΑΡΟΝΤΟΣ		παρόντος

I have restored this inscription on the supposition that it is a fragment of a deed of enfranchisement, but of this there is no sure proof.

CCCXV.

On two fragments of white marble, joined together; no edge complete. Height, 9¾ in.; breadth, 9½ in. Kalymna; C. T. N.

	Δ Ε Ξ Ο ,		Δν. ἐξο]ρκάτου ματρὸς γεγωνῶς οἱ γεγωνῖα
	ΛΟΣΘΑΡΣΙΦ		λος Θαρσιφ
	ΟΥ ^Ϟ ΕΚΡΟΘΑ		ου Παμ. ἐκ Ποθα]ίας
	ΑΡΙΣΤΟΜΑΧΟΥ		Ἀριστομάχου
5	ΞΙΠΡΟΥΓΕΓΟΝΣ	5	Ξε]πίππου γεγωνῶ[ς
	ΓΕΝΟΥΔΕΞΟΡΚΑΤΟΥ		θενου Δν. ἐξορκάτου
	ΑΣΓΕΓΟΝΩΣΕΡΙΓΑΡΜΕΙ	5	ς γεγωνῶς ἐπὶ Παρμε]νίσκου?
	ΥΔΕΞΟΡΚΑΤΟΥΜΑΤΡΟΣ		ν Δν. ἐξορκάτου ματρὸς
	ΓΟΝΩΣΕΡΙΑΡΙΣΤΟΝΟΥΡ/		γε]γωνῶς ἐπὶ Ἀριστόνου Πα]νάμου?
10	ΜΑΤΡΟΣΑΡΙΣΤΙΟΥΤΑΣΑΙ	10	ματρὸς Ἀριστίου τᾶς Ἀ
	ΝΔΡΟΥΑΓΡΙΑΝΙΟΥ ΑΡ		ἐπὶ . . .]νδρου Ἀγριανίου Ἀρ
	ΔΕΚΡΑΤΕΙΑΣ ΓΕΓΟ		ματρὸς] δὲ Κρατείας γεγο]νῶς οἱ γεγωνῖα
	ΛΕΟΥΣΔΕΞΟΡΥ		ο]κλέους Δν. ἐξορκάτου
	ΣΕΡΙΦ		γεγον]ῶς ἐπὶ Φιλίνου?

This and the following inscriptions, Nos. CCCXVI-CCCXX, seem to be fragments of registers of births. The constantly recurring words ἐξ ορκάτου ματρὸς or ἐξορκάτου ματρὸς may have reference to a declaration on oath made by the mother as to the legitimacy of the child. See Egger (*Revue Archéol.* N. S. iv, p. 175) on the usage at Athens, which corresponded to the French état civil, and which is illustrated by a passage in the Oration of Isæus on the succession of Kiron, ed. Reiske, p. 208. The orator there states that the father had to swear before the phratries that his son or daughter was legitimate; and after this legitimacy had been duly confirmed by vote of the phratría, the birth was entered in a register, γραμματεῖον. At Kalymna it may have been the mother who was so sworn, because the right to participate in the rites of the phratría may have been inherited through the female line. See Rayet, In-

scriptions Inédites de Cos, p. 29, No. 10; Dubois, *Bull. de Corr. Hellén.* vi, p. 263.

The date of the several entries of births in these fragments is marked by an eponymous magistrate: ἐπὶ Παρμε]νίσκου, line 7; ἐπὶ Ἀριστόνου, line 9; ἐπὶ Μενοι . . . , CCCXVI, line 3; ἐπὶ Φιλίνου], CCCXVII, line 6. The date is further marked by a month, as Πα]νάμου, line 9; Ἀγριανίου, line 11; Βατρομ]ίου, CCCXVIII a, line 9; Ἀλσειού, *ibid.* b, line 8; see *ante*, No. CCCVII. The sigla which follow the father's name, lines 1, 3, 8, 13 of this inscription, lines 1 and 7 of No. CCCXVII, lines 5, 6 of CCCXVIII a, denote the three tribes of which Dorian colonies were originally composed. Thus Δ = Δυμάνης, Ϟ = Παμφύλης, Χ = Ὑλλεύς. See *Bull. de Corr. Hell.* vi, p. 261; v, pp. 217, 218. Dubois, in the *Bulletin de Corr. Hell.* vi, p. 266, gives an extract from another Kalymnian register in which the fuller form Ὑλλαίου occurs.

CCCXVI.

On a fragment of blue marble, the right edge partly complete; *δ* is inscribed on the right flank of the stone. Height, $5\frac{1}{2}$ in.; breadth, $3\frac{3}{4}$ in. Temple of Apollo, Kalymna; C. T. N.

α.

5
 ΖΥΤΑΣΑΡΙ
 ΞΞΟΡΚΑΤΟΥ
 ΕΠΙΜΕΝΟΙ
 ΠΟΥ ΜΕ
 ΑΙΓΕΩΣ
 ΜΑΤΡΟΣ
 ΣΤΑΣΜΓ
 ΞΞΟΡΚΙ

 ου τᾶς Ἄρισ
 ἔξορκάτου
 ἐπὶ Μενοί
 που με
 αἰγεως
 ἔξορκάτου] ματρὸς
 σ τας
 ἔξορκά[του ματρὸς

β.

On right flank.

5
 ΩΝ
 ΤΟΥ
 Ε
 Τ
 Γ

CCCXVII.

On a fragment of a stelè of blue calcareous stone, the left edge preserved; the spacing of the letters is irregular on account of the holes in the stone. Height, 8 in.; breadth, $6\frac{1}{2}$ in. Temple of Apollo, Kalymna; C. T. N.

5
 ΔΞΞΟΡΚΑΤΟ
 ΤΟΥ ΜΑΤΡ
 ΞΞΟΡΚΑΤ
 ΑΡΙ ΣΤΟ Μ
 ΤΡΟΣΔΕΑΡΙΣΤΑ
 ΝΥΙΑΕΠΙΦΙΛΙΝΟ
 ΝΕΥΣ Δ ΕΞ Ο

5
 Δυ. ἔξορκάτου [ματρὸς ἔξορκά-
 του ματρ[ὸς
 Παμ. ἔξορκά[ου ματρὸς
 Ἄριστομ
 μα]τρὸς δὲ Ἄριστα . . . [γεγο-
 νῆα ἐπὶ Φιλίν[υ
 νευς Δυ. ἔξο[ρκάτου?

CCCXVIII.

On a fragment of a stelè of white marble, all the edges broken; inscribed on two sides. Height, $7\frac{1}{2}$ in.; breadth, $4\frac{3}{8}$ in. Temple of Apollo, Kalymna; C. T. N.

α.

5
 ΕΙ
 ΑΡΙΧΟ
 ΔΟΣΤΑΣ
 ΙΔΕΙΚΟΥΑ
 ΞΞΟΡΚΑΤ
 ΞΞΟΡΚΑΤ
 ΟΝΑΣΙΠΟΛΙΣ
 ΡΙΟΣΤΑΣΡΙΣΙ
 ΔΑΒΑΤΡΟΜ
 ΑΤΡΟΣΔΙ
 ΙΩΣΕ

5
 ει
 Ὀλυμ]πιχο
 δος τας
 Ἀρ]ιδείκου Α
 Ὑλ. ἔξορκά[του
 Παμ. ἐκ Ποθαί[α]ς
 Ὀνασίπολις
 ριος τᾶς Πισ
 ἐπὶ . . .] δα Βατρομ[ίου?
 10 μ]ατρὸς δ[ὲ
 10 ιως ε

Line 6. *Ποθαίας*. This name occurs CCCXV *ante* | δῆμος Ποθαίων, *ante*, Nos. CCXXXVII, line 18, CCXLII, and in a Kalymnian inscription cited by Dubois, | line 13, CCXCVIII, line 5. On the reverse of the Bullet. de Corr. Hellén. vi, p. 266; see also the | same fragment:—

b.

	ΓΛΛ	ελλ?
	ΡΟΣΔΕΝ	ματ]ρὸς δὲ Ν
	ΤΕΓΟΝΥΙΑΕ	γεγονυῖα
	ΡΚΑΤΟΥΜΑΤΙ	ἐξο]ρκάτου ματ]ρὸς
5	ΞΟΡΚΑΤΟΥΓΕΙ	5 ἐ]ξορκάτου γεγ[ονός?
	ΙΣΙΚΛΕΑΕΥΟΥ,	'Αγ]ασικλέα Εύθυ
	ΑΣΣΩΦΡΟΝΙ'	ας Σωφροσι
	ΑΛΣΕΙΟΥ	'Αλσειού
	ΕΥΣ	ευσ

Line 8. 'Αλσειού, for this month see *ante*, p. 92, and Bullet. de Corr. Hell. v, p. 224 and p. 339, vi, p. 254, line 24.

CCCXIX.

On a fragment from the lower part of a stelè of white marble; part of the moulding at the foot remains; broken on three sides. Height, 4 in.; breadth, 10 in. Kalymna; C. T. N.

	ΟΝ /	- - - - -
	ΙΛ ΙΟΥΤΑΣΔΙΟΦΑΝΟΥ	ου τῆς Διοφάνου[ς
	ΙΙΣΙΟΥΚΑΘΥΘΕΣΙΑΝΔΕ	αισιου καθ' ὑθεσίαν δὲ
	ΔΡΟΣΘΕΝΙ ΣΑΡΙΣΤΟΔΙΚΟΥ	'Αν]δροσθέν[η]ς 'Αριστοδίκου

CCCXX.

Fragment of blue marble, the lower edge of the stone and right side of the inscription complete. Height, 3½ in.; breadth, 4½ in. Temple of Apollo, Kalymna; C. T. N.

ΟΚΛΕΟΥΣ	οκλέους
ΜΑΤΡΟΣΔΕ	ματρὸς δέ

CCCXXI.

On the upper part of a stelè of white marble, the right edge and part of the top preserved. Height, 9¼ in.; breadth, 6 in. Temple of Apollo, Kalymna; C. T. N.

Ω Ι Γ Ν Ω Μ Α Τ Ο Υ
 Ν Ι Δ Α Τ Ο Υ Χ Α Ρ Ε Ι Σ Ι Ο Υ
 Ι Α Ν Τ Ω Ν Ε Ω Ν Π Ρ Ο Ν Ο Ι
 Σ Ω Ι Ε Τ Α Ι Κ Α Ι Δ Ι Ο Ι Κ Ε Ι Τ Α Ι
 5 ' Α Ρ Γ Ω Ν Τ Ε Λ Ε Σ Φ Ο Ρ Ι Α Σ Κ Α Τ Α
 Τ Ω Ν (?) Δ Α Μ Ο Υ Δ Ι Α Τ Ο Υ Τ Ο Κ Α Δ Α Μ Α
 Ν Τ Ο Δ Ι Δ Υ Μ Ε Ω Α Π Ο Λ Λ Ω Ν
 Α Ν Τ Ο Σ Τ Ο Ν Π Α Ν Τ Ω Ν Η Ν Α Ρ
 Γ Ω Ν Τ . . . ' Η Ν Ε Κ Σ Ω Τ Η Ρ Α Δ Ι
 10 Ρ Α Υ Ν Ι Ο Ν Κ Λ Ι Τ Ο Υ Σ Λ Ο Ι Π Ο Υ Σ Θ Ε
 Ο Υ Τ Ο Ν Χ Ρ Η Σ Μ Ο Ν Ε Ν Τ Ε Γ Ρ Α Β
 Ξ Ι Ν Κ (?) Α Σ Ω Τ Η Ρ Ι Α Ν
 Ο Υ Ν Α Π Α Ρ Α Β Α Ι
 Ν Ο Ε Ο Ν Δ Ι Α

CCCXXV.

On a small pillar of white marble, broken on the top and on the left of the letter Δ. Height, 6½ in.; diameter, 4½ in. Kalymna; C. T. N.

Δ Ρ	δρ
Ο Ρ Ο	ορο
Υ Υ	υ υ

Perhaps a boundary stone, *δρου*.

CCCXXVI.

On a fragment of white marble, broken on all sides. Height, 4½ in.; breadth, 4 in. Kalymna; C. T. N.

ΣΑΡΑ	. . . . Κα]σαρα?
_ΦΑΝC	. . . . στé]φανο
ΑΛΥΜΙ	. . . . Κ]αλυμν
ΕΟ	. . . . εο

CCCXXVII.

On a fragment of a stelè of white marble, all the edges broken. Height, 1 ft.; breadth, 11 in. Kalymna; C. T. N.

ΙΟΥΕΙΛΙ	: ιου Είσι
ΝΙΛΟΥΚΙΟΥ	. . . . κ]αί? Λουκίου
Υ ΖΩΠΥΡ	. . . . υ Ζώπυρ[ος?
Ι ΥΡΟΥ ΚΑ	. . . Ζω]πύρου κα
5 ΞΑΙΘΟΥ	5 καί Θεου

CCCXXVIII.

On a fragment from a block of blue marble, the upper edge finished as if for a base; large characters. Height, 4½ in.; breadth, 10½ in. Kalymna; C. T. N.

ΙΟΞ ΕΥΤΕ
 ιος Εύτελ

This is part of the first line, perhaps of a dedication.

CCCXXIX.

On a fragment of white marble, with a moulding above the letters. Height, 3 in.; breadth, 6 in. Kalymna; C. T. N.

ΗΡΑΚΛΕ
 'Ηρακλε

CCCXXX.

On a fragment of white marble, the left edge and the top preserved. Height, 2½ in.; breadth, 4½ in. Kalymna; C. T. N.

ΕΠΙΔ
 ΕΓΕ

CCCXXXI.

On a fragment of white marble, the lower edge preserved. Height, 3 in.; breadth, 3 in. Kalymna; C. T. N.

ΘΟ>
 72

CCCXXXII.

On a fragment of blue marble with moulding on the lower edge, the other edges broken away. Height, 2¼ in.; breadth, 4 in. Kalymna; C. T. N.

ΕΛΕ
 ελε

CCCXXXIII.

On a fragment of white marble with moulding on lower edge, the other edges broken. Height, 4 in.; breadth, 4½ in. Kalymna; C. T. N.

Α
 √ΟΣ

CCCXXXIV.

On a fragment of blue marble, broken on all sides. Height, 5½ in.; breadth, 6 in. Kalymna; C. T. N.

Α ΑΝΤ Α	... ααντα?
Ρ Μ ΑΡ Ν	... ρμαρν
Ε Β Ε Ι	... εύσ]εβεί?

CCCXXXV.

On the convex face of a circular shield of white marble. Diameter, 12½ in. Kos; C. T. N.

ΥΓΗΣΙΚΡΑΤΗΣΑΓ
 ΗΣΙΚΡΑΤΟΥΣΤΡΑ
 ΤΑΓΗΣΑΣΘΕΟΙΣ

· Ἀγησικράτης Ἀγησικράτου στραταγήσας Θεοῖς.

This inscription is very similar in form to the one from Kamiros, published by Fröhner, *Inscriptions Grecques du Louvre*, No. 27. By *στραταγήσας* may be meant nothing more than that Agesikrates filled the office of strategos, which here as at Rhodes may have been one of the regular magistracies.

CCCXXXVI.

On a fragment of white marble, right edge nearly perfect. Height, 8½ in.; breadth, 11 in. Kos; C. T. N.

	Ι ΙΑΨΙΝ.	ΕΙΣ	ασιλ	εις
	ΛΓΕ ΑΦΙΚΟΜΕΝΟΥΤΕ		..... αγε	ἀφικόμενου τε
	ΨΟΛΙΣΜΑΤΟΕΝΑΛΑΣΑΡΝΑΙ		..... πόλισμα τὸ ἐν	Ἀλασάρνα
	ΕΤΑΓΩΝΑΝΔΡΩΝΤΩΝ		..... μ]ετὰ τῶν ἀνδρῶν τῶν	
5	ΤΑΣΤΑΜΕΝΥΠΕΡΤΟΥΔΑΜΟΥ	5	αἰρεθέντων . . .] τας τὰ μὲν ὑπὲρ τοῦ δάμου	
	ΙΣΧΕΙΝΤΑΝΚΑΘΑΙΡΕΣΙΝ		..... ὑπερ]ίσχειν τὰν καθαίρεισιν	
	ΡΕΞΒΕΙΑΝΠΟΤΙΒΑΣΙΛΗ		..... π]ρεσβείαν ποτὶ βασιλῆ	
	ΞΔΙΑΛΕΞΕΙΣΘΑΙΤΩΙΒΑΣΙΛΕΙ		..... τ]ε διαλεξείσθαι τῷ βασιλεῖ	
	ΨΙΟΝΤΑΕΝΑΘΑΝΑΙΣ		..... ιοντα ἐν Ἀθάναϊς	
10	ΟΠ. ΣΤΟΠΟΛΙΣΜΑΜΗ	10	..... ὄπ[ω]ς τὸ πόλισμα μὴ	
	ΓΝΑΣΦΑΛΛΕΙΟΙΨΩΝΤΙ		..... ἐν ἀσφαλεῖ οἰκέωντι	

This fragment makes mention of an embassy to some king (line 7), and also of a fort in Halasarnè (line 3). Perhaps it is part of an honorary decree, rewarding envoys for their services in the embassy. *ὁ δάμος*] *ὁ Ἀλασαρνιτῶν* occurs in a Koan inscription published by Ross, *Inscript. Ined.* ii, p. 62, No. 176, and Babington, *Trans. R. S. Lit. N. S.* x, p. 122.

For other inscriptions from Halasarnè, see Rayet, *Inscriptions des Sporades*, p. 25, No. 9, and p. 30, No. 10. See also *Bullet. d. Corr. Hellén.* v, pp. 196–199, and vi, p. 254, line 4. In Hesychios, s. v. ed. Schmidt, 1858, p. 113, *Ἀλασάρνη Μάων δῆμος* should be *Ἀλασάρνη Κήων*, not *Τρώων* as Schmidt suggests. In Strabo, xiv, p. 657, the name is written *Ἀλίσαρνα*, which, on the evidence of the inscriptions already referred to, may be corrected to *Ἀλασάρνη*, as in Hesychios as amended. Strabo places Halasarnè

πρὸς τῷ Λακητῆρι, a statement which cannot be reconciled with the position which Ross and Rayet assign to Halasarnè east of Cape Antimachia (see Ross, *Reisen*, iii, p. 136; Rayet, *Mémoire sur l'Île de Kos*, pp. 80, 81; Pantelidis in *Bullet. de Corr. Hellén.* v, p. 197), unless we suppose Cape Antimachia and not Cape Crikalo to be Strabo's Laketer. The *Βασιλεύς*, lines 7, 8, may be Ptolemy Soter, or his son Philadelphos, who was born in Kos, and who is probably the king of that dynasty referred to in a Koan inscription, *Ἐφημ. Ἀρχ. Περ. β.* No. 240. But, as from the character of the palæography our inscription can hardly be much later than the time of Alexander, he may be the *Βασιλεύς* referred to. Kos was one of the islands which shook off the Persian yoke and sided with Alexander in B.C. 332. See Droysen, *Hellenismus*, i, p. 314.

CCCXXXVII.

On a fragment of a stelè of white marble, lines 7–10 and 18, 20, nearly complete on the right edge. Height, 10½ in.; breadth, 8½ in. *Transact. Roy. Soc. Lit. N. S.* x, p. 124, No. 21. Kos; presented by Admiral Thomas Spratt, C.B.

	ΑΔΑΜ
	ΔΙΑΦΥΛΛΑΣ
	ΥΝΙΚΙΟΝΕΥΗΜΕ
	ΨΜΙΑΙΕΓΔΟΝΤΩΛΙ
5	ΔΕΤΟΥΑΦΙΣΜΑΚΑΙΤ/
	ΩΑΝΚΑΙΑΝΑΘΕΝΤΩΕΝΤ
	ΟΠΩΙΝΑΔΕΚΑΙΟΣΥΝΠΑΣ
	ΨΤΙΜΙΑΝΙΚΙΑΝΙΚΙΟΥΥΠΟΤΟ
	ΜΑΡΧΟΣΑΝΔΡΑΣΕΛΕΣΘΩΤΩ
10	ΤΕΣΑΝΑΔΟΝΤΩΤΟΔΕΤΟΥΑΦΙΣ
	ΕΛΘΟΝΤΕΣΕΠΙΤΑΝΒΟΥΛΑΝΚΑΙΕ
	ΟΣΠΟΛΙΤΑΣΠΟΙΗΣΑΣΘΑΙΤΑΝΑΝ
	ΨΘΗΚΟΥΣΙΚΑΙΡΟΙ . . ΝΔΡΕΣΑΡΕΘΕΝ
	ΨΔΩΡΟΣΝΙΚΟ . . ΟΥΝΙΚΟΜΑΨ . .
15	ΤΟΣΨΚΑΙΤΟΙΤΑ . . ΛΙΤΟΥΔΑΜΟ .
	ΨΤΑΓΟΡΑΣΨΙΛΙΣΤΟΥΜΙΚΩΝΓΕΝ
	ΨΝΑΟΩΝΟΣΨΠΥΡΟΣΑΡΙΣΤΩΝΟΣ
	ΑΝΚΩΜΑΡΧΟΣΨΤΕΙΜΑΓΟΡΑΣΕΚ
	ΙΣΤΟΦΑΝΟΥΠΨ . ΟΚΛΗΣΨΒΧΑΡΙΔΑ
20	ΨΣΑΡΙΣΤΟΚΛΕΙΔΑ

δαμ
 διαφυλασ
 Νικίου
 τοὶ ταμίαι ἐγδόντω
 5 τὸδε τὸ ψάφισμα καὶ τα
 ων καὶ ἀναθέντω ἐν τῷ
 ἐπιφανεστάτῳ τῆς ἀγορᾶς τῷ ὄπῳ, ἵνα δὲ καὶ ὁ σύνπας
 δᾶμος ἐπιγυῶ τιμαθέντα διὰ τῶσ]α τίμια Νικίαν (Ν)ικίου ὑπὸ τοῦ
 δάμου τῶν Κῶων, ὁ Πολέ]μαρχος ἄνδρας ἐλέσθω τῶν
 10 πολιτῶν, οἱ δὲ αἰρεθέν]τες ἀναδόντω τόδε τὸ ψάφισ-
 μα τοῖς . . . καὶ ἐπ]ελθόντες ἐπὶ τὰν βουλὰν καὶ ἐπὶ
 τὸν δᾶμον ἀξιούντω τ]ὸς πολίτας ποιήσασθαι τὰν ἀν[α-
 γόρευσιν τοῦ στεφάνου? ἐν κ]αθήκουσι καιροῖ[s· ἄ]νδρες α(ί)ρεθέν-
 τες ὁ δεῖνα τοῦ δεῖνος, Ἀπολ]λόδορος Νικο . . . ου, Νικόμα[χος
 15 τος Β καὶ τοὶ ταμί]αι τοῦ δάμου
 ὁ δεῖνα τοῦ δεῖνος, Ἀ]νταγόρας Φιλίστου, Μίκων Γεν . . .
 ὁ δεῖνα Γ]νάθωνος, Ζώπυρος Ἀρίστωνος
 ὁ δεῖνα τοῦ δεῖνος]αν, Κώμαρχος Β, Τειμαγόρας Ἐκ
 ὁ δεῖνα Ἀρ]ιστοφάνου Πυ[θ]οκλήης Β Χαρίδα
 20 as Ἀριστοκλείδα.

The character of the writing is late and careless. In line 8 the *N* is omitted in *Νικίου*. Line 13, *ΑΡΕΘΕΝ* for *ΑΙΡΕΘΕΝ*. Line 7, the iota subscript is omitted.

Line 8. The restoration on which I have ventured here is based on the assumption that the *Nikias* honoured in this decree was a citizen not of *Kos*, but of some other city to whom the envoys appointed (line 9) are to be sent to announce the honours conferred on *Nikias*. The construction *τιμαθέντα διὰ* is harsh and unusual, but I can suggest no better way of explaining the double accusative.

Line 10. *οἱ δὲ αἰρεθέν]τες ἀναδόντω τόδε τὸ ψάφισμα τοῖς . . .* Here we must supply the name of the city to which the decree was to be communicated by the envoys. Such embassies were usual when the citizen of a foreign state had received rewards for signal services. Compare C. I. 3640, line 31, *δείξαι δὲ καὶ πρέσβεια ἐν τῇ ἐκκλησίᾳ, ὅστις παραγενόμενος πρὸς Λαμψακάνοισ [τὸ τ]ε ψάφισμα ἀποδώσει καὶ ἀξιάσει ποιήσασθαι*

τὰν ἀν]αγγελίαν τῶν στεφάνων κ.τ.λ.; *ibid.* 3655, the city of *Paros* sending envoys to *Kyzikos*, *ἀξιοὶ τὸν δῆμον . . . τὰς τιμὰς τὰς δεδομένας αὐτῷ ὑπὸ τοῦ δήμου τοῦ Παρίων ἐν τε τῇ βουλῇ καὶ τῷ δήμῳ ἀναγνῶναι κ.τ.λ.*

Line 15, . . . τος Β. Line 18, *Κώμαρχος Β*. The siglum Β after a proper name indicates that the person who bore it had the same name as his father. See Franz, *Elem. Epigr.* p. 374.

Strabo, xiv, p. 658, mentions a *Nikias*, as tyrant of *Kos* in his time, and his name has been recognised on the copper coins of the island. See Leake, *Nuismata Hellenica, Insular Greece*, p. 13.

The late character of the writing in our inscription would accord very well with the date of the tyrant mentioned by Strabo; but, assuming the decree to have reference to him, we must further suppose that, though a foreigner, he succeeded in establishing himself as ruler in *Kos*, if my interpretation of this inscription be correct.

CCCXXXVIII.

Fragment of a stèle of blue marble, the right side nearly perfect. Height, 1 ft. 1½ in.; breadth, 7¾ in. Published in the *Transact. Roy. Soc. Lit. N. S.* x, p. 123, No. 20, where it is stated that it was brought from *Kephalos*, the site of *Isthmos* in *Kos*. Presented by Admiral Thomas Spratt, C.B.

	5 <ΛΛΡΙΩ ΙΕΡΑΙΥΓΙΕ ΜΟΝΟΙΛΙΘΙΝ 5 ΑΓΑΙΕΜΡΟΛΕΙ ΕΡΙΡΟΚΟΝΤΕΛΕ <ΚΛΛΡΙΩΙΕΝΙΣΘΜΩ ΝΑΜΟΥΝΕΥΜΗΝΙΑΙΑ ΚΑΙΙΣΤΙΑΙΤΑΜΙΑΙΡΛΛ 10 ᾠΝΗΜΙΕΚΤΟΝΚΑ ΤΑΙΕΡΙΤΑΣΙΣΤΙΑ< ΤΑΙΡΑΝΔΑΜΩΙΕΡΙ ᾠΥΤΑΝΘΥΕΙΠΕΡΕ ΔΕΚΑᾠΑΙΡΟΤΕΙ 15 ἠΞΕΝΑΤΑΙΑΥ ΙΦΟΝΑΡΣΕΝΑ ΑΙΔΕΚΑΤΑΙΓ ΣΣΟΝΟΣ ΑΤΑΤ. ΚΑ	- - - Ἀσ]κλαπιῷ ἱερῶ? Ὑγιε- ἱα Ὁ]μονοία δὲν 5 ἐμ πόλει ἄρνα] ἐπίποκον τέλε- ἱον Ἀ]σκλαπιῷ ἐν Ἰσθμῷ Πα]νάμου νευμηνία Ἀ- σκλαπιῷ] καὶ Ἰστία Ταμία ΓΛΛ 10 κριθέ]ων? ἡμέκτον κα τῶ ἐπὶ τῆς Ἰστίας? Ἀφροδί]τα? Πανδάμφ ἔρι- φον] ταύταν θύει ἱερε- ὺς?] δεκάτα Ποτει- 15 δάνι] ἄρσενα τῶ αἰ]τῶ ἀμέρα ἔρ]ιφον ἄρσενα τ]ῶ δεκάτα ἐλά]σσονος κ]ατὰ τ. κα
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This fragment is evidently part of a ritualistic law prescribing the times and nature of the offerings to be made to Asklepios and Hygieia, who were worshipped at Isthmos, where this inscription was found. See Rayet, *Inscript. Inéd. des Sporades*, i, p. 59.

Line 4. I venture to restore this 'Ο]μονοία, as the letters MONOIAI are quite clear.

Line 6. ἀρνά] ἐπίποκον, 'with the fleece on.' This word occurs in the Septuagint (Kings iv, 3, 4); see

Steph. Lexicon *s. v.* and Dindorf's note. According to Athenian law lambs were usually shorn before they were sacrificed (Schömann, *Griech. Alterth.* ii, p. 227). Mr. Babington remarks that this fragment probably belongs to the same inscription as another, of which he gives an inaccurate transcript, *ibid.* No. 19. See *post*, No. CCCXXXIX.

Line 9. 'Ιστία Ταμία. Ταμία would seem here to be an epithet of 'Ιστία as the housekeeper of Olympos. See Preller, *Griech. Mythologie*, i, p. 328.

CCCXXXIX.

On a fragment of a stelè of blue marble, partially complete on the right side. Height, 6¾ in.; breadth, 8½ in. *Transact. Roy. Soc. Lit. N. S.* x, p. 123, No. 19, where it is stated to have been found on the same site as No. CCCXXXVIII. Kos; presented by Admiral Thomas Spratt, C.B., 1874.

	∩		ω
	ΟΥ		ου
	ΣΘΗΛΕΙΑΝΤΑΥ		θήλειαν ταύ[ταν
	ΜΟΝΑΡΧΟΣΤΛΑ ∩		Μόναρχος τῶ 'Α φ
5	ΠΝΟΝΛΣΛΑΙ ΠΡΟΤΑΤΟΝ	5	δεῖ]πνον ὡς λαμπρότατον
	ΙΑΡΧΟΥΙΚΑΔΙΘΕ ΛΝΜΑ		Μο]νάρχου ἰκάδι Θεῶν Μα-
	ΤΡ ΛΕΑΤΑΥΤΑΝΘ		τρι] τέλεα, ταύταν θ-
	ΤΦΕΡΕΤΛΔΕΟ		ήλειαν?] ἐσφερέτω δὲ δ
	ΝΟΝΕΓΔΥΣ		δεῖπ]νον? ἐγ δυο
10	ΕΛΝ	10	Θ]εῶν?

This fragment is very similar in import to No. CCCXXXVIII.

Line 4. Μόναρχος. The eponymous magistrate at Kos was so called. See *ante*, p. 92; Rayet, *Inscriptions Inédites des Sporades*, i, p. 7; Ross, *Inscr. Inéd.* ii, No. 175; *Bullet. de Corr. Hellén.* v, p. 239. The biographer of Hippokrates states that he was born in the month Agrianos, *μοναρχοῦντος Ἀβριάδα* (Soranus *Eph. ap. Physic. et Medic. Minores*, ed. Ideler, i, p. 253). The functions were probably analogous to those of the βασιλεὺς ἀρχων at Athens and the βασιλεὺς at Megara and elsewhere. On all these magistrates some of the dignity of the ancient βασιλεὺς probably devolved.

In a Kalymnian inscription published by me

(*Journal of Hellenic Studies*, ii, p. 362) we have *Μ. Θεουδαισίου αἰ Μοναρχίους*. It would seem therefore that the Monarchia was a festival at Kalymna.

The following fragment, which I copied in a church at Kephalos, may be part of the same inscription :—

εσεν
 ἐνε]στῶτας
 τῆ αὐτ]ῆ ἀμέρα
 δειπνέν
 κη]ρούκων νε
 σταφυλ
 ἐ]πιβαλλε
 δ]ὲ τὰν στ
 ας μὴ φρα
 ἐλεύ]θερα? ἴσα

CCCXXXIX α.

On the reverse of the preceding inscription, the left edge nearly complete.

ME
 ΕΠ
 Ε. Λ. Ω
 ΕΝΛΘ . . . ΖΙΓ
 5 ΩΔΕ ΤΑΙ
 ΗΕΛΛΛ
 ΝΙΤΕ Ι Λ Ω
 Ν. ΡΣ . . ΛΗΑ
 ΑΡΙ ΛΘΗ
 10 ΔΕ/ ΕΣ
 ΟΙΣΛ
 ΑΙΕΝΑΤΑ
 Ρ

Line 4. ἀρσ]ενα? Lines 4, 5. ἐσφερέτ]ω? Line 6. ἡ ἔλασ[σον? Line 8. ἀ]ρσ[εν]α? Line 12. τ]ῆ ἐνάτα?

CCCXL.

On a fragment of a stelè of blue marble, the left side nearly perfect. Height, 1 ft. 1 3/4 in.; breadth, 7 3/4 in. Kos; C. T. N.

<p>L OY ΤΟΔΕΥΤΕΡΟΝΟΙΔΕ ΟΓΟΝΚΑΤΕΥΕΡΓΕΣ ΑΚΛΕΙΤΟΥΥΙΟΣΞΕΝΟΦ 5 ΣΤΟΣΦΙΛΟΚΛΑΥΔΙΟΣΦΙ ΓΛΣΤΑΣΠΑΤΡΙΔΟΣΤΙΒΕ ΦΙΛΕΙΝΟΣΤΙΒΕΚΛΑΥΔΙ ΝΙΚΑΓΟΡΑΥΙΟΣΑΛΚΙΔΑΜΣ ΛΚΙΔΑΜΩΓΑΒΕΤΑΙΓ 10 ΧΑΡΜΥΛΟΥΥΙΟΣΦΙΛΟΦΡΙΩ ΟΙΔΕΕΙΕΙΧΛΘΟΝΕΙΣΑΓΩ ΣΛΕΥΥΙΟΣΧΡΑΚΛΕΙΤΟΣ ΣΠΓΑΛΕΡΙΟΣΠ ΟΣΑΠΟΛΛ 15 ΥΣ</p>	<p>... τὸ δεύτερον, οἶδε ογον κατ' εὐεργεσίαν ---- 'Ηρ- ακλείτου υἱὸς Ξενοφ ---- [φιλοσεβα- 5 στὸς φιλοκλαύδιος φι ---- [εὐεργέ- τας? τὰς πατρίδος Τιβε. Φιλείνος Τιβε. Κλαυδι Νικαγόρα υἱὸς 'Αλκίδαμ[ος 'Α- λκιδάμω Γα. Βεταί. Γα. 10 Χαρμύλου υἱὸς Φιλοφρίω οἶδε εἰ εἰσῆλθον εἰς ἀγῶ[να .. s Λεῦ. υἱὸς 'Ηράκλειτο[ς .. s Πō. Γαλέριος Πō. ος 'Απολλω 15 υς</p>
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This appears to be a fragment of an Agonistic list. Line 11, the EI before EIC is an error of the lapidary.

CCCXL a.

On the left return of the preceding No., in characters of a later date; the right edge complete.

<p>L Γ Λ ΑΡΚΟΥ ΑΝΤΕΡΩ 5 ΣΑΝΤΕΡΩ ΤΟΣ ΡΟΥΦΟΥ ΕΥΤΥΧΙΔΑ ΡΟΥΦΟΥ 10 ΡΟΥΦΟΥ ΗΣΦΙΛΟΤΟΡΟΥ ΑΓΛΘΟΚΛ ΦΙΛΗΑΘ ΦΙΛΟΣΤΟΓΟ 15 ΡΟΠΛΙΟΣΕΝΑ ΕΡΙΟΣΜΑΡ ΙΟΣ</p>	<p>Μ]άρκου 'Αντέρω 5 s 'Αντέρω τος 'Ρούφου Εύτυχίδα 'Ρούφου 10 'Ρούφου ης Φιλοτόρου 'Αγαθοκλ φίλη 'Αθ Φιλοστογο 15 Πόπλιος 'Ενα έριος? Μαρ ιος</p>
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CCCXLI.

On a round stelè of white marble which tapers upwards from a fluted base. Height, 1 ft. 8 1/2 in. Kos; C. T. N.

ΓΑΙΟΥ
 ΠΕΤΙΚΙΟΥ
 ΣΑΤΩΝΙΛΟΥ

Γαίου Πετικίου Σατωνίλου.

CCCXLII.

On a stelè of white marble, broken at the top and bottom. Height, 1 ft.; breadth, 10½ in. Transact. Royal Soc. Lit. N. S. x, p. 120. Telos; presented by Admiral Thomas Spratt, C.B., 1874.

_ΔΟΞΕΤΩΙΔΑΜΩΙ
 ΓΝΩΜΑΡΡΥΤΑΝΙΩΝ
 ΑΡΙΟΝΑΑΡΙΣΤΟΝΙΚΟΥ
 ΠΤΟΛΕΜΑΙΗΓΡΟΞΕΝΟΝ
 5 ΗΜΕΝΚΑΙΕΥΕΡΓΕΤΑΝ
 ΤΑΣΓΟΛΙΟΣΤΑΣΤΗΛΙΩΝ
 ΚΑΙΑΥΤΟΝΚΑΙΕΚΓΟΝΟΣ
 ΗΜΕΝΔΕΑΥΤΟΙΣΕΙΣ
 ΓΛΟΥΝΚΑΙΕΚΓΛΟΥΝ
 10 ΕΙΣΤΗΛΟΝΑΣΥΛΙΚΑΙ
 ΑΣΓΟΝΔΙΚΑΙΕΜΓΟΛΕ
 ΜΩΙΚΑΙΕΝΙΡΑΝΑΙΑΝΑ
 ΤΡΑΥΑΙΔΕΤΟΥΑΦΙΣΜΑ
 . ΟΔΕΕΣΤΑΛΛΑΝΛΙΘΙΝΑΝ
 15 ΜΓΝΦΙ . . . ΙΑΡΟΝ

"Εδοξε τῷ δάμῳ, | γνώμα πρυτανίων, | 'Αρίονα 'Αριστονίκου | Πτολεμαίῃ πρόξενον | ἡμεν καὶ εὐεργέταν | τῆς πόλιος τῆς Τηλίων | καὶ αὐτὸν καὶ ἐγγόνος, | ἡμεν δὲ αὐτοῖς εἶσ|πλουν καὶ ἔκπλουν | εἰς Τῆλον ἀσυλὶ καὶ | ἀσπονδὶ καὶ ἐμ πολέ|μῳ καὶ ἐν ἱράνα· ἀνα|γράψαι δὲ τὸ ψάφισμα | [τ]όδε ἐστάλαν λιθίναν | [καὶ θε]μεν εἰ[s τ]ὸ ἱαρὸν

A decree of the people of Telos granting the proxenia to Arion, son of Aristonikos, citizen of Ptolemais. The Hieron, line 15, is probably that of Athenè Polias and Zeus Polieus, of which Ross found the ruins on the Akropolis of Telos; see his

Hellenika, p. 64. Böckh gives no inscriptions from Telos in the Corpus, but several are published by Ross in his Hellenika, p. 59 fol., and Inscr. Ined. ii, No. 169. See also Transact. Royal Soc. Lit. N. S. x, p. 115.

CCCXLIII.

On the four sides of a square stelè of white marble, surmounted by a moulded cornice. Height, 5 ft. 6 in., by 1 ft. 4½ in., by 1 ft. 4½ in. Rhodes; formerly in the Church of St. John. Presented by H. R. H. the Prince of Wales, 1873. Ross, Inscript. Ined. iii, p. 20, No. 274, for part of the inscription.

a.

. ΙΡΧΟΥΝΙΚΟΜΗΔΟΥΣ
 ΥΝΟΥΜΗΝΙΑΙΔΙΟΚΛΗΣ
 ΑΜΑΝΤΟΣΕΙΠΤΕΟΠΩΣ
 ΣΤΟΥΚΑΙΡΟΥΦΑΙΝΩΝ
 5 ΟΙΠΟΛΙΤΑΙΣΥΝΑΝΤΙ
 . . ΝΒΑ' ΟΜΕΝΟΙΤΑΣΚΟΙΝΑΣ
 . ΣΦΑΛΕΙΑΣΔΕΔΟΧΘΑΙΕ
 . ΑΓΓΕΛΛΕΣΘΑΙΤΟΣΔΗΛΟ
 ΜΕΝΟΣΤΩΝΤΕΠΟΛΙΤΑΝΚΑΙ
 10 'ΟΛΙΤΙΔΩΝΚΑΙΝΟΘΩΝΚΑΙΠΑ
 . ΟΙΚΩΝΚΑΙΞΕΝΩΝΤΩΝΔΕΕΠΤΑΓ
 ΓΕΙΛΑΜΕΝΩΝΤΑΘΝΟΜΑΤΑ
 ΑΝΑΓΟΡΕΥΣΑΝΤΩΠΑΡΑ
 ΧΡΗΜΑΕΝΤΑΙΕΚΚΛΗΣΙΑΙΟΔ .
 15 ΔΑΜΟΣΔΙΑΧΕΙΡΟΤΟΝΕΙΤΩ
 ΤΑΝΑΞΙΑΝΤΑΣΔΩΡΕΑΣ
 . ΑΙΕΙΚ ΑΔΟΚΗΙΛΑΜΒΑΝ .

'Επὶ ναυ]άρχου Νικομήδους
 υ νομηγία Διοκλῆς
 Λεωδ]άμαντος εἶπε ὅπως
 ἐφ' ἐκά]στου καιροῦ φαίνων-
 5 ται τ]οὶ πολῖται συναντι-
 λα]νβα[ν]όμενοι τῆς κοινᾶς
 ἀ]σφαλείας, δεδόχθαι ἐ-
 π]αγγέλλεσθαι τὸς δηλο-
 μένος τῶν τε πολιτᾶν καὶ
 10 πολιτῶν καὶ νόθων καὶ πα-
 ρ]οίκων καὶ ξένων, τῶν δὲ ἐπαγ-
 γειλαμένων τὰ ὀνόματα
 ἀναγορευσάντω παρα-
 χρήμα ἐν τῇ ἐκκλησίᾳ, ὃ δ[ὲ]
 15 δᾶμος διαχειροτονεῖτω
 τὰν ἀξίαν τῆς δωρεᾶς
 κ]αὶ εἴ κα δοκῆ λαμβαν[έ-

. Ω ΟΓΩΣΔΕΥΓΤΟΜΝ/ . .
 . . ΑΡΧΗΙ . ΟΝΕΣΤΑΝΕΣ . .
 20 . . ΑΝΤΑΝΤΑΣΠΑΤΡΙΔΟΣ . . .
 ΤΩΝΣΥΜΜΑΧΩΝΣΥΝΕΠΙ/ . .
 ΤΩΝΕΑΥΤΟΥΣΤΟΙΓΩΛΗΙΑΙ
 ΕΓΔΟΝΤΩΣΤΑΛΑΣΦΡΓΛΑΣ
 ΘΑΙΤΡΕΙΣΚΑΙΑΝΑΘΕ Ι
 25 ΑΜΜΕΝΕΝΤΩΙΘΕΑΤΡΩ Ε
 ΑΛΛΑΝΕΝΤΩΙΑΣ ΓΙ
 ΕΙΩΙΤΑΝΔΕΤΡΙΤΑΝΕΝΤΑΙΑΓΟ
 ΡΑΙΓΑΡΑΤΟΝΒΩΜΟΝΤΟΝΤΟΥ
 ΔΙΟΝΙΣΟΥΤΩΝΔΕΧΕΙΡΟΤΣ
 30 ΝΗΘΕΝΤΩΝΤΑΟΝΟΜΑΤΑΑΝ .
 ΓΡΑΨΑΝΤΩ . . ΤΑΣΣΤΑΛΑ .
 ΚΑΤΑΧΡΗΜ/ . . ΣΑΝΤΩΔΕΚΑ .
 ΕΙ . . ΙΝΩΝΑΓΓΟΧΕΙΡΟΤΟΝΗ
 ΟΥΝΑΓΓΕΛΙΑΑΙΔΕΚΑΤΙ
 35 ΝΕΣΥΣΤΕΡΩΝΤΙΤΑΣΕΠΑΓΓΕΛ
 . ΑΣΕΞΗΜΕΝΑΥΤΟΙΣΚΑΙΕΝΤΑΙΕΧΟΜΕΝΑΙΕΚ
 ΚΛΗΣΙΑΙΕΠΑΓΓΕΛΛΕΣΘΑΙ ΔΙΟΚΛΗΣ
 ΛΕΩΔΑΜΑΝΤΟΣΚΑΙΥΠΕΡΤΟΥΥΙΟΥΞΕΝΟΤΙΜΟΥΠΡΧΧ
 . ΎΔΟΤΟ . ΑΡΧΙΔΑΜΟΥΥΠΕΡΑΥΤΟΥΚΑΙΤΩΝΤΕΚΝΩΝ
 40 ΣΓΥ . ΑΙ . . ΣΧΧΧΔΑΡΔΑΝΟΣΗΡΑΚΛΕΙΤΟΥΧΧ)
 ΘΕΟΣ ΔΙΠΤΟΥΗΕΚΑΤΟΔΩΡΟΣΝΙΚΟΜΗ
 ΗΚΑΛΛΙΚ . . ΗΚΛΕΥΜΗΔΕΥΣΗΦΙΛΙΠΠΟΣ
 ΓΙΠΟΥΤΟΥ . Α . . . ΦΩΝΤΟΣΗΗΕΚΑΤΑΙΟΣ
 . ΖΙΛΟΥΚΑΙΥΠΕΡΤ . . ΤΑΙΔΙΩΝΚΑΙΤΑΣΓΥΝΑΙΚΟΣΥ
 45 ΠΑΧΡΑΣΗ . . ΑΙΔΙΟ . . ΙΣΤΙΠΠΟΥΚΑΙΥΠΕΡΤΣ .
 ΠΑΠΠΟΥΑΛ . . ΔΑΜΟΥ . . ΔΑΜΟΚΡΙΤΟΣΚΑΙΔΙΟΓΕΝΗ .
 ΤΟΙΤΕΙΣΕΛΚΑΙΔΑΜΟΚΡ . . ΟΣΚΑΙΤΙΣΙΑΣΤΟΙΔΙΟΓΕΝ . . .
 ΧΧΧΑΠΟΛΛΩΝΙΟΣΑΠΤΣ . . ΟΝΙΟΥΚΑΙΥΠΕΡΤΟΥΓ .
 ΤΡΟΣΠ ? . ΔΙΟΚΛΗΣΣ ΛΕΥΣΕΥΕΡΓΕ . .
 50 ΤΙΜΟΚ/ ΕΙΔ/ ΣΛΡΙΣΤΟΙ ΤΗΕΦΑΝΤΙΔΑΣΕ
 ΤΟΥΠΠΑΙΑ . . . ΠΙΚΡΑΤ ΤΠΟΚΡΑΤΗΣΘ
 ΛΟΥΠΜ ΟΣΔΑ ΑΙΥΠΕΡΤΑΣΓ
 ΚΟΣΠΑΥ ΤΕΥΣΑΡ
 ΠΜΙΝΝΙΩΝΚ Ν Σ Ο ΥΠΕΡΤΣ ΝΧ
 55 ΜΟΥΣΛΙΟΣΕΡΜ . ΑΝΟΥ ΠΡΠΥΣ . ΔΟΤΟΣ
 . ΠΠΟΚΡΑΤΙ ΝΗ ΤΑΡΜ' ΝΙΣΚΟΣ
 ΖΝΙΔ = ΤΟΥΥΙΟΥ ΔΑΜΟΚΡ ΤΗΣΦΙΛ
 ΤΡΑΤΟΥ ΕΥΣΟ ΗΗΔΑ . ΔΑΝΟΣΟΡΘ
 ΚΑΙΥΠΕ ΥΙΩΝΧΤΑΙΖ . ΑΙΩΠΥ . ΙΩΝΟΣΩΝΕ
 60 ΠΟΛΛ . Ο . ΤΙΜΩΝΑΚΤΙΧΧΧΝΙΚΟΦΩΝΤΙΜΟΣΤΡΑ
 ΑΙΥΠΕΡΤΟΥΥΙΟΥΗΑΝΔΡΣ ΙΑΧΟΣΑΡΤΕΜΙΔΩΡΣ
 ΝΕΤΟΣΛ . . ΝΙΔΑΚΑΙΥΙ ΕΡΤΩΝΥΩΙ ΠΙΔΙΟ
 ΥΓ Ι ΤΟΣΕΦΑΝΤΙΔΑΗΜΗΤ'ΟΦΑΝΗΣ
 Α ΑΝΔΡΟΣΔΑΜΑΤΡΙΟΥΚ/ΙΥΠΕΡ
 65 ΤΗ . ΜΝΑΣΕΑΚΑΙΥΠΕΡΤΣΥΥΙΟΥ
 ΥΚΑΙΥΠΕΡΤΟΥΥΙΟΥΥΠΦΟΙ
 ΤΙ ΟΣΗΔΑΜΟΣΤΡΑΤΣ ΙΚΑ
 . ΗΘΕΥΔ ΖΡΟΣΝΙΚΑΡΧΟ ΙΥ
 ΙΔΑ ΚΑΙΥΠΕΡΤΩΝΥ
 70 ΩΝΤΟΣΧΑΝΔΡΟΣΘ
 ΤΑΣ ΕΡΤΩΝ
 ΚΑΙΥΠΙ . . . ΝΠΑΙ
 ΕΡΤ Ι
 ΧΝ Ο

τ]ω, όπως δὲ ὑπόμνα[μα
 ὑπ]άρχη [τ]ῶν ἐς τὰν σω[τη-
 ρί]αν τὰν τὰς πατρίδος [καὶ
 20 τῶν συμμάχων συνεπι[δόν-
 των ἑαυτοῦς, τοὶ πωληταὶ
 ἐγδόντω στάλας ἐργάσα-
 θαι τρεῖς καὶ ἀναθ[έ]ντω μι-
 25 αμ μὲν ἐν τῷ θεάτρῳ [τὰν δ]ὲ
 ἄλλαν ἐν τῷ Ἀσ[κλα]πι-
 εῖφ, ? τὰν δὲ τρίταν ἐν τῇ ἀγο-
 ρᾷ παρὰ τὸν βωμὸν τὸν τοῦ
 Διονίσου, τῶν δὲ χειροτο-
 30 νηθέντων τὰ ὀνόματα ἀν[α-
 γραψάντω [εἰς] τὰς στάλα[s,
 καταχρημα[τι]σάντω δὲ κα[ὶ]
 εἴ [κά τ]ινων ἀποχειροτονη-
 θῆ ἡ ἐπαγγελία, αἱ δὲ κά τι-
 35 νες ὑστερῶντι τὰς ἐπαγγελ-
 εῖ]ας, ἐξῆμεν αὐτοῖς καὶ ἐν τῇ ἐχομένῃ ἐκ-
 κλησίᾳ ἐπαγγέλλεσθαι Διοκλῆς
 Λεωδάμαντος καὶ ὑπὲρ τοῦ υἱοῦ Ξενοτίμου ΠΧΧ.
 Θε[ύ]δοτος[s] ? Ἀρχιδάμου ὑπὲρ αὐτοῦ καὶ τῶν τέκνων
 καὶ τᾶ[s γυ]ν[α]ί[κ]ο[s] ΧΧΧ. Δάρδανος Ἡρακλείτου ΧΧΧ. 40
 θεος . . δίππου Η. Ἐκατόδωρος Νικομή-
 δευ[s] Η. Καλλικ[ράτ]η[s] Κλευμήδευ[s] Η. Φίλιππος
 Φιλί[π]που ? τοῦ [Κ]α[λλι]φῶντος ΗΗ. Ἐκαταῖος
 Ζωῖλου καὶ ὑπὲρ τ[ῶν π]αιδίων καὶ τὰς γυναικὸς Χ
 45 Παχράση[s] ? παιδίου[ν Ἀρ]ιστίππου καὶ ὑπὲρ τοῦ
 πάππου Ἀλ[κι]δάμου . . Δαμόκριτος καὶ Διογένη[s
 τοὶ Τεισέα καὶ Δαμόκρ[ιτ]ος καὶ Τισίας τοὶ Διογέν[ε]υ[s
 ΧΧΧ. Ἀπολλώνιος Ἀπο[λλ]ωνίου καὶ ὑπὲρ τοῦ π[α-
 τρὸς Π ? . Διοκλῆς Σ[ω]σικ[λε]υ[s] Εὐεργέ[της
 50 Τιμοκλείδας Ἀριστο Ἐφαντίδας Ε . . . 50
 του Π. παι[δία] Ἐπικράτ[ους], Ἰπποκράτης Θε[ε]σσα-
 λοῦ ? Π. Μ[] καὶ ὑπὲρ τὰς γυναι-
 κὸς Π. Ακ τευ[s] Ἀρ
 Π. Μιννίων Κ[] καὶ ὑπὲρ τῶ[ν υἱ]ῶ[ν] Χ.
 Μουσαῖος ? Ἐρμ ? Π. Πυθ[ό]δοτος 55
 Ἰπποκράτη[s] καὶ ὑπὲρ τῶν υἱῶ[ν] Η. Παρμενίσκος
 Λεωνίδ[α] καὶ ὑπὲρ τ[οῦ] υἱοῦ Δαμοκρ[ά]της Φιλ[ο-
 στ]ράτου ΗΗ. Δά[ρ]δανος Ὀρθ
 καὶ ὑπ[ὲρ] τῶν υἱῶν Χ. παιδ[ί]α Ζωπυ[ρ]ῶνος ὧν ἐ-
 60 Τιμώνακτι ΧΧΧ. Νικοφῶν Τιμοστρά- 60
 του] καὶ ὑπὲρ τοῦ υἱοῦ Η. Ἀνδρόμαχος Ἀρτεμιδώρου
 Ἐπαί[νετος] [Λεω]νίδα καὶ ὑπὲρ τῶν υἱῶν Π Ἰδιο
 τος Ἐφαντίδα Η. Μητροφάνης
 65 ἀνδρος Δαματρίου καὶ ὑπὲρ
 τη[s] Μνασέα καὶ ὑπὲρ τοῦ υἱοῦ 65
 καὶ ὑπὲρ τοῦ υἱοῦ Π. Φο
 ο[s] Η. Δαμόστρατο[s] Ν[ικα]
 Η. Θεόδωρος Νικάρχ[ο]υ κα]ὶ ὑπ[ὲρ]
 ἰδα καὶ ὑπὲρ τῶν υἱῶν
 70 ὧντος Χ. Ἀνδροσθ[ένης] 70
 τας [καὶ ὑπ]ὲρ τῶν [υἱῶν
 καὶ ὑπ[ὲρ] τῶ[ν] παιδίων
 ὑπ]ὲρ ? τ

b.

ΘΕΥΚΛΗΣΦΙΛΙΠΠΟΥΗΓΓΑΡΙ ,
 ΝΙΣΚΟΣΙΕΡΩΝΟΣΗΛΥΚΑΙΘΟΣΔΕ
 ΚΙΤΤΟΥΚΑΙΥΠΕΡΤΩΝΠΑΙΔΙΩΝ
 ΚΑΙΤΑΣΓΥΝΑΙΚΟΣΗΦΑΥΜΙΝΟΣ
 5 ΑΡΙΣΤΟΥΗΓΓΟΥΚΛΕΙΤΟΣΝΙΚΟ
 ΜΑΧΟΥΗΔΙΩΝΔΙΟΚΛΕΥΣΚΑΙΥ
 ΠΕΡΤΑΣΓΥΝΑΙΚΟΣΗΦΙΛΙΣΤΟΣ
 ΜΟΣΧΙΩΝΟΣΚΑΙΥΠΕΡΤΩΝΥΙΩΝΧΧΧΧ
 ΑΡΙΣΤΑΓΟΡΑΣΔΙΟΚΛΕΥΣΗΗΗΓΡ
 10 ΤΟΦΑΝΗΣΧΑΙΡΕΦΑΝΕΥΣΚΑΙΥΠΕΡ
 ΤΟΥΥΙΟΥΧΕΥΔΑΜΟΣΤΥΘΑΓΟΡΑΚΑ .
 ΥΠΕΡΤΩΝΠΑΙΔΙΩΝΧΑΡΙΣΤΟΚΡΙΤΟΣ
 ΚΡΙΤΟΒΟΥΛΟΥΚΑΙΥΠΕΡΤΟΥΥΙΟΥΧ ΦΙ . .
 ΝΟΣΦΙΛΙΠΠΟΥΚΑΙΥΠΕΡΤΟΥΥΙΟΥΗΗΑ
 15 ΤΙΟΧΟΣΑΘΑΝΙΤΤΟΥΚΑΙΥΠΕΡΤΟΥΥΙ . . .
 ΝΙΚΟΚΛΗΣΝΙΚΑΓΟΡΑΚΑΙΥΠΕΡΤΩ
 . . ΩΝΗΗΘΡΑΣΩΝΑΡΧΙΔΑΜΟΥΗΗ
 ΛΑΝΤΑΣΙΕΡΟΚΛΕΥΣΗΙΕΡΟΚΛΗΣ
 ΛΑΝΤΑΦΒΟΤΩΝΘΕΥΔΩΡΟΥΚΑΙΥ . . .
 20 . ΩΝΥΙΩΝΗΓΟΡΓΟΣΙΩΙΛΟΥ
 ΨΗΚΑΙΜΙΣΟΥ . ΑΝΕΝΙΑ . .
 ΝΟΣΑΡΑΤΙΔΑΚΑΙΥΠΕΡ
 ΠΟΝΑΣΙΚΛΗΣΦΑΙΝΙΤΤΟΥΗΤΕ
 ΡΟΣΝΙΚΑΡΧΟΥΨΑΙΥΠΕΡΤΩΝΥΙΩΝΗ
 25 ΙΓΗΣ . ΑΣΔΑΜΟΦΩΝΤΟΣΚΑΙΥΠΕΡΤΩ .
 ΤΕΚΝΩΝΚΑΙΤΑΣΓΥΝΑΙΚΟΣΧΟΝΨΜΑ .
 ΔΡΟΣΧΑΡΜΟΦΑΝΤΟΥΚΑΙΥΠΕΡΤΩ .
 ΠΑΙΔ . . ΝΚΑΙΤΑΣΓΥΝΑΙΚΟΣΧΑΡΧΙΤΤ . .
 ΑΡΧΙ . ΩΧΟΥΗΓΡΟΣΤΑΤΑΙΤΟΙΣΥΝΧ .
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C.

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παιδίον Αἴσχρου Η. Πολυκλ[ῆς Χαρ-
 μίλου Π. Διοκλῆς Κλείνου [και υπέρ
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 κα[ι] ὑπὲρ τῶν παιδίων Η. Ἐπίχαρμ[ος
 35 Ἀ]ρχ[ε]πόλιος Η. Θεσσαλὸς και Ἀ[ρι-
 δείκης τοῖ Θεσσαλοῦ Η. παιδίων
 Ἀναξα[ν]δρίδα Π. Χάρμιππος Χαρ-
 μ]ύλου κα[ι] ὑπ]έ(ρ) τῶν υἱῶν και τᾶς γυ-
 ν]αικὸς Π. [Νι]κόμαχος Παρμενίσκ[ου
 40 ὑπὲρ τοῦ πα[τρ]ὸς Π. Ἐπίχαρμος Ἐ[πι-
 γήριος και ὑπὲρ τῶν υἱῶν ΗΗ. Κράτης [Ποι-
 μάνορος και ὑπέ[ρ] τοῦ υἱοῦ Η. Ἐκαταί-
 ο]ς Θευδότου Η. Κ[ρατ]ίδη[ς] Ἐκατοδ[ώ-
 ρου ΗΗΗ. Εὐδωρίδας Ε[ὐδω]ρίδα Η.
 45 Θεόδωρος Τελευτία Η. [. . . Φί]λιπ[πος
 Φιλίσκου ΗΗ. Αἰσχυρος Πυ[ρ]ρίχου . [Νι-
 κόμαχος Φαινίωνο[ς] ΗΗ. Νικασίων Ἀ[λ-
 κιδάμου ΗΗ. Λύκων [Φι]λίππου ΗΗ. Ἀ[ρι-
 στόβουλος Ἀρίστο[υ] τοῦ Νόσσω[νος] ?
 50 και ὑπὲρ τῶν υἱῶν Π. [Σ]αδύλος Σα[δύ-
 λου και ὑπὲρ τῶν υἱῶν Π. Τιμο
 Εὐκλείτου ΗΗ. Ἀνδροτέλης [Παρμενί-
 σκου και ὑπὲρ τῶν υἱῶν] ΗΗΗ. Τι
 Διδυμάρχου και ὑπὲρ τοῦ υἱοῦ[υ] και τᾶς
 55 γυναικὸς Χ. Φιλίων Λαμπία [και ὑπὲρ
 τῶν παιδίων και τᾶς γυναικ[ὸς Νι-
 κόμαχος Πύλωνος Η. Ἀρισ[τομ]έ[νης] ?

together with the triremes in them. Notwithstanding this great disaster the Rhodians, allying themselves with Attalos king of Pergamon, declared war against Philip, and, after a naval action off Ladè, B.C. 202, in which they seem to have been defeated, gained a decided victory at sea near Chios; in which engagement they were assisted by the fleet of Attalos.

In B.C. 190 the Rhodians sent a fleet of thirty-six ships, under the command of Pausistratos, to attack the Syrian fleet of Antiochos. Deceived by a stratagem of his adversary Polyxenidas, Pausistratos allowed his ships to be entrapped into the port of Samos, where they were nearly all captured or destroyed.

This disaster caused the greatest consternation at Rhodes, not only on account of the loss of ships and crews, but also because of the number of young men of aristocratic families who had joined Pausistratos in this expedition. Nevertheless the Rhodians at once despatched ten ships against the enemy, and in a few days ten more (Livy, xxxvii. 11, 12). On reviewing the history of Rhodes after B.C. 300 I am disposed to think that the public emergency to which our inscription relates is the preparation of a naval expedition either after the burning of their arsenals B.C. 203, or after the loss of their fleet under Pausistratos B.C. 190. The character of the writing on this stelè would suit very well for either date.

It is to be inferred, from the mention of ξένοι, *a*, line 11, among the contributors, that citizens of other states subscribed to this voluntary loan; we find, however, only one entry in which the fact is noted that the contributor was a foreigner (*b*, lines 55, 56, *Λυσα . . . κρίωνος Βοιώτιος*). On the other hand, five names occur in the list which, as has already been noted, *ante* p. 84, are to be found in the Kalymnian subscription list, *ante* No. CCXCVIII.

These names are Aristolas son of Damagoras, *c*, line 87.

Nikomachos son of Parmeniskos, *d*, line 39.

Theukrates son of Diotimos, *c*, line 69.

Apollonios son of Apollonios, *a*, line 48.

Limnaios son of Theuxenidas, *c*, line 73.

Are we to suppose that these are the names of Rhodian citizens subscribing to a loan in Kalymna, or of Kalymnians residing at Rhodes as πάροικοι and contributing to the common fund raised in defence of Rhodes and her allies? The latter seems to me the more probable supposition, as, about the period to which I would assign our inscription, all the islands of the Archipelago, with the exception of Andros, Paros, and Kythnos, formed a league with Rhodes. According to Livy (xxxii. 15) this alliance was made about B.C. 200 (see Paulsen, *Commentatio exhibens Rhodi Descriptionem*, p. 24). Perhaps the names of other ξένοι may have been entered in the part of the inscription now wanting.

b, line 69. I have here restored πρό[ξέ]νος, but cannot cite another example of such a title following a name.

In the fragment of another Rhodian subscription list, Ross, *Inscript. Ined.* iii, p. 20, No. 273, the names of foreigners are distinguished from those of Rhodians by the addition of their ethnic.

a. Line 1. ἐπὶ ναυ]άρχου. The ναύαρχος is here the eponymous magistrate because the decree relates to a naval expedition. For other instances of the ναύαρχος as eponymous magistrate see the decrees of Abydos and Tenos, C. I. 2160 and 2339 *b*.

On the office of ναύαρχος at Rhodes see Paulsen, *op. cit.* pp. 56–58.

Line 2. The mover of the decree, Diokles son of Leodamas, heads the list of subscribers with a contribution of 7000 drachmæ (*a*, line 38), the largest amount recorded on the marble, so far as it can be now read. The other subscriptions vary in amount from five thousand (*a*, line 53) to fifty drachmæ. The amount, in the present mutilated state of the inscription, exceeds a hundred thousand drachmæ, and, if we allow for the missing portion, 150,000 drachmæ will not be an extravagant estimate for the entire subscription.

Line 8. τὸς δηλομένους τῶν τε πολιτῶν: δήλομαι is a Doric verb, the equivalent of βούλομαι, Ahrens, *De Dial.* ii. p. 150; G. Curtius, *Studien*, iv, p. 383; Veitch, *Greek Verbs*, s. v.

Line 22. τοὶ πωληταί[ι] ἐγδόντω. In the treaty between Rhodes and Hierapytna, published in the *Mnemosyne*, 1852, p. 82, the πωληταί have similar instructions, line 96, ὁ δᾶμος ἀναθέτω στάλαν—τοὶ δὲ πωληταὶ ἀποδόσθων καθὰ καὶ ὁ ἀρχιτέκτων συγγραψῆ, ὅπως ἐργασθῆ κ.τ.λ. The ten πωληταί at Athens were a board of the same kind.

Line 23. ἐργάξασθαι for ἐργάσασθαι; see Ahrens, *De Dial.* ii, p. 89, and for other instances in Doric inscriptions, Meister in G. Curtius, *Studien*, iv, p. 427.

b, line 21. μισθὸ[ν] ἀν' ἐνιαυτόν. The marble is unfortunately broken away at the place where the amount of this μισθός would have been given. On this point see *d*, lines 65–83.

b, line 29. προστάται τοὶ σὺν Χ[α]ρίνῳ. These, it may be presumed, were a board of προστάται whose function was to take care of strangers and of those who had no civic rights. The Kalymnian decrees of proxenia are always, as we have seen, γνώμα προσστατῶν.

In the epigram on the base of a statue of Hermes, found by me at Knidos, the names of fifteen προστάται are given (see my *History of Discoveries*, ii, p. 749, No. 31). These must also have been a board. Compare another Knidian inscription, No. 36 *ibid.*, in which, as in the Kalymnian decrees, γνώμα προσστατῶν stands in the heading; C. I. 4157, we have συμπροσ[τάται], if this restoration be correct.

c. This face of the stone from line 1 to line 84 was copied by Ross when the inscription was still in the mosque. The portions of the text which his transcript supplies, and which are now wanting, are distinguished by curved brackets.

d, line 63. The stone reads ΣΩΣΙΤΡΑΤΟΣ, but the third Σ may have been omitted through inadvertence.

d, line 65. οἱ ἐπηγγελμένοι τὰς μισθοφοράς. In *b*, line 21 *ante*, has already been noticed the μισθὸς ἀν' ἐνιαυτόν, the amount of which is unluckily broken away. In the entries which follow we have certain amounts of σιτηρέσιον, or allowance for provisions,

during periods ranging from two years to six months.

The entries relating to this allowance are as follows:—

<i>d</i> , lines 66–68. <i>σιτηρέσιον</i> } for one year	} 151 drachmæ.
Line 72. For two years		302 drachmæ.
Line 75. For six months	99 drachmæ, 4 obols.
Lines 77, 78. <i>σιτηρέσιον</i> for } an unknown number } of months	} 265 drachmæ, 3 obols.

Lines 78–80. *Κλείνος, Κρατ . . . [Ἐκ]ατόδωρος ἑκα-
στος σιτ[ηρέσιον μ]ήνου ΧϞΔϞϞ*.

Here the contribution amounts to 1062 drachmæ.

It is evident, from the word *ἑκαστος* line 79, that this large amount was made up of the contributions of several persons. If we add to the names Kleinos, Hekatodoros, and Krat . . . one more name, for which we may calculate that there would have been room on the part of the stone now wanting, and suppose that the four contributed 265 drachmæ, 3 obols each, the amount of the preceding entry, their joint subscription makes up the sum required, viz. 1062 drachmæ.

If we assume that in each of the above entries the *σιτηρέσιον* represents the daily ration-money for one soldier, or, as is more probable, for one sailor, for a definite period, the enquiry then presents itself, how much may this allowance be calculated at per diem? If for six months such daily allowance amounted to 99 drachmæ, 4 obols, one month's allowance may be reckoned at 16 dr., $3\frac{2}{3}$ ob., which would give about $3\frac{2}{3}$ ob. per diem. Comparing this with the amount of daily pay given by the Athenians and others in the latter part of the fifth century B.C., we find that at the beginning of the Peloponnesian War and in the Sicilian expedition the Athenians paid their sailors a drachma a day, but more usually only three obols. Tissaphernes, after promising the Spartan sailors an Attic drachma a day, reduced their pay after the first month to three obols, to which he afterwards added a trifle amounting, according to Böckh's calculation (*Staatshaushaltung*, 2nd ed. i. p. 383), to $\frac{2}{3}$ of an obol. Cyrus the Younger gave his Spartan sailors four obols a day, which was one obol more than the Athenians gave at that time (see Xenoph. *Hellen.* i, 5, §§ 3, 4).

If we had only to deal with the entry, line 75, which tells us that the *σιτηρέσιον* for six months cost 99 drachmæ, 4 obols, the calculation of the daily allowance would present no difficulty; but this entry seems at first sight irreconcilable with the entries lines 66–68, which state that the *σιτηρέσιον* for one year amounted to 151 drachmæ, while again that for two years, line 72, amounted to 302 drachmæ. If we suppose that the *ἐνιαυτός* is the equivalent of twelve months, the yearly amount of *σιτηρέσιον* ought to be not 151 but 199 drachmæ, 2 obols. As all these numerals are perfectly distinct on the marble, the only way of explaining this difficulty is to assume that the three winter months were not reckoned as

available for carrying on naval warfare; see Böckh, *op. cit.* p. 397.

If the *σιτηρέσιον* for six months cost 99 drachmæ, 4 obols, that for three months would have cost 49 dr., 5 ob. The sum of these two amounts would thus be 149 dr., 3 ob., which approximates very nearly to the 151 drachmæ entered in our inscription as the cost of the *σιτηρέσιον* for the *ἐνιαυτός*.

Assuming this hypothesis as the basis of further calculations we have now to deal with the entry of 265 dr., 3 ob., line 78. If we calculate the amount of *σιτηρέσιον* for one month as 16 dr., $3\frac{2}{3}$ ob., and divide 265 dr., 3 ob. by this sum, we obtain 16 as the quotient representing the number of months for which the sum so divided is entered. It follows that in lines 77, 78 we must read *σιτηρέσιον ἑκκαίδεκαμῆνον*, but in lines 79, 80, *σιτ[ηρέσιον] ἑκκαίδεκαμῆνον*, as without this abbreviation there would not have been room on the marble for the entry.

There remain two questions; in what money the drachma is to be calculated in these entries, and whether the *σιτηρέσιον* included the *μισθός*, or daily pay.

That the drachma in these entries was calculated on the Rhodian standard might have been assumed *a priori*, even if we had not the evidence of the treaty between Rhodes and Hierapytna already referred to, which is published in the *Mnemosyne*, 1852, p. 79. In this defensive alliance the Rhodians undertake to pay nine Rhodian obols (a drachma and a half) to such Hierapytnian hoplites as may serve in Rhodes from the day that they land in that island.

The date of that treaty is probably not earlier than B.C. 200, when the Rhodian drachma had fallen much below the Attic standard, and when its value in relation to that standard may be calculated as 3 to 4.

If, as seems probable, the drachma in our inscription was of the same low standard, the amount of *σιτηρέσιον* per diem, $3\frac{2}{3}$ obols, seems small, if we suppose that it included the *μισθός*, which Böckh, *loc. cit.* assumes to have been generally the case, and a rate of pay more in proportion to the 9 obols to be paid to the Hierapytnian hoplites might have been expected. But these 9 obols may have included the allowance for an attendant on each soldier, as in the instances given by Böckh, *op. cit.* p. 378.

It might be inferred from the mention of *μισθός* (*ante b*, line 21) that it was provided for separately in this public subscription, and not included in the *σιτηρέσιον*.

On the other hand, the entries which we are now considering are preceded by the words *οἱ ἐπηγγελμένοι τὰς μισθοφοράς*, which must be taken as the general heading of all these entries.

If the numerals giving the amount of the *μισθός* *ἀν' ἐνιαυτόν*, *b*, line 21, had not unfortunately been broken away, we might have solved the question whether the *σιτηρέσιον* did or did not include the pay. The digamma occurs *a*, lines 41, 43; *b*, line 75.

CCCXLIV.

On a slab of blue marble, the inscribed face of which has been cut away on each side to the depth of more than an inch. In the sinking on the right thus formed are three square crampholes, and in the left sinking two similar ones. Two crosses are incised on the back, of which the original surface has been sawn off. On the edge of the stone on either side is a moulding which appears to be Christian. The stone has evidently been reworked so as to be fitted into some later building. It was probably extracted from the ruins of the Church of St. John at Rhodes at the time of the explosion in 1856 (see ante No. CCCXLIII). It was presented to the Museum in 1879 by H. R. H. the Prince of Wales, who obtained it at Rhodes during his visit to that island in 1861. Height, on right side, 2 ft. 8 in., on left side, 1 ft. 9 in.; breadth, 1 ft. 11½ in.

a.

b.

c.

d.

5

10

15

20

25

30

35

40

45

N O
ΡΕΓΑΤ
ΩΝΥΣΙΟΥ
ΛΟΜΒΡΟΤΟΣΜΕΛΑΝ
ΦΑΙΝΙΛΑΣΜΟΙΩΝΙ
ΛΥΨΙΚΛΗΣΛΥΣΙΣΤΡΑΤΩ
ΑΛΘΙΒΡΩΝΥΨΙΚΛΕΥΣΣΙΒ
ΔΑΜΟΧΑΡΙΣΓΟΡΓΙΑ
ΘΦΛΑΓΗΤΟΣΚΛΙΣΙΜΒΡΟΤΟΥ
ΚΗΑΓΛΩΧΑΡΤΟΣΤΙΜΑΣΑΡΧΟΥ
ΟΥΚΖΙΘΔΙΟΝΥΣΙΟΣΑΡΤΕΜΙΔΩΡΟΥ
ΣΙΔΘΚΚΦΛΑΘΡΑΣΥΜΗΔΗΣΛΥΣΙΣΤΡΑΤΩ
ΚΕΕΡΜΟΚΡΑΤΗΣΠΡΑΞΙΩΝΟΣΚΡ
ΝΙΚΟΝΤΟΣ ΚΔΚΛΑΜΝΑΣΑΓΟΡΑΣΚΑΛΛΙΣΤΡ
ΣΙΟΥ ΚΓΚΛΑΦΑΡΝΑΚΗΣΚΑΛΛΙΣΤΡΑΤΩ
ΛΗΣΛΥΣΙΣΤΡΑΤΩ ΚΛΑΚΛΕΥΚΡΑΤΗΣΤΕΙΜΟΔΙΚΟΥ
ΠΙΟΚΡΑΤΙΑΕΣΤΙΟΔΩΡΩ ΑΑ ΔΑΜΑΓΟΡΑΣΔΙΟΝΥΣΙΟΥ ΡΟ
ΑΡΧΟΣΕΛΛΑΝΙΚΟΥ Β ΙΟΥΛΙΟΣΦΑΙΝΙΛΑΣΜΟΙΩΝΙΔΕΥ
ΨΙΚΛΗΣΒΚΑΘΡΟΣΙΔΩΝΙΘ Γ ΦΛΑΓΛΩΧΑΡΤΟΣΝΕΙΚΑΣΙΜΑΧΘ
ΙΟΣ ΦΑΙΝΙΛΑΣΜΟΙΩΝΙΔΕΥ Δ ΦΛΑΙΕΡΟΚΛΕΥΣΥΙΟΥΜΕΙΚΥΛΛΙΘΛΑ
ΚΛΑΥΨΙΚΛΗΣΒΚΑΘΡΟΣΙΔΩΝΙΘ Ε ΓΟΡΓΟΣΔΙΟΝΥΣΙΟΥ ΚΑΡΩ
ΦΛΑΜΟΙΡΑΓΕΝΗΣΤΙΜΟΔΙΚΟΥ Κ ΙΑΣΩΠΥΘΑΓΟΡΑ ΒΘ
ΑΓΕΛΟΧΟΣΑΡΙΣΤΕΩΣ Ζ ΦΛΑΥΙΑΑΡΤΕΙΜΕΙΣΙΑ
Α ΙΟΥΛΙΟΣΦΑΙΝΙΛΑΣΜΟΙΩΝΙΔΕΥ Η ΦΛΑΙΕΡΟΚΛΕΥΣΜΕΙΚΥΛΛΙΘΚΛΑ
Β ΦΙΛΙΣΚΟΣΑΛΕΞΑΝΔΡΟΥ Θ ΦΛΑΞΑΤΥΡΑΙΕΡΟΚΛΕΥΣΚΑΘΦΑΝ
ΕΥΣΓ ΠΥΘΩΝΒΑΜΝΙ Ι ΦΛΑΑΡΤΕΜΙΣΙΑ
Δ ΠΥΘΩΝΑΓΗΤΟΥΑΜΝΙΣ ΙΑ ΦΛΑΥΙΑΑΡΤΕΜΕΙΣΙΑ
Ε ΦΛΑΑΡΙΣΤΟΓΕΝΗΣΓΡΑΦΟΥ ΙΒ ΔΑΜΟΧΑΡΙΣ ΓΟΡΓΙΑ
Υ Κ ΣΩΜΕΝΗΣΝΟΜΩΝΟΣ ΙΓ ΚΛΑΑΝΤΙΠΑΤΡΟΣΔΡΑ. ΟΝΙΘ
Σ Ζ ΦΛΑΑΓΛΩΧΑΡΤΟΣΦΙΛΟΚΡΑΤΟΥ ΙΔ ΦΛΑΥΙΑΑΡΤΕΜΕΙΣΙΑ
ΛΝΙΘ Η ΥΨΙΚΛΗΣΔΙΩΝΟΣΚΑΘ ΙΕ ΦΛΑΥΙΟΣΙΕΡΟΚΛΗΣ ΒΛΑ
Θ ΚΛΑΙΠΡΟΥΤΟΣΠΥΘΩΝΟΣ ΙΚ ΦΛΑΑΡΙΣΤΕΙΛΑ. ΑΡΙΣΤΙΠΡΩ
ΛΟΥ Ι ΙΟΥΛΙΟΣΦΑΙΝΙΛΑΣΜΟΙΩΝΙΔΕΥΣ ΙΖ ΦΛΑΥΙΑΑΡΤΕ...ΙΑ
ΙΑ ΠΥΘΩΝΑΓΗΤΟΥ ΑΜΝΙ ΙΗ ΑΓΗΣΑΡΧΟΣ ΕΥΚΛΕΥΣ ΦΑΤΑ
ΤΟΥ ΙΒ ΦΛΑΥΙΟΣΕΥΦΡΑΝΩΡ ΙΘ ΤΕΙΜΩΝΑΞΤΙΜΟΓΟΛΕΩΣ ΦΑΤΑ
ΙΣ ΙΓ ΚΛΑΥΔΙΟΣΦΑΝΟΣΤΡΑΤΟΣ Κ ΙΘΦΑΙΝΙΛΑΣΜΟΙΩΝΙΔΕΥΣ ΚΕ ΑΗ
ΕΥΣΙΑ ΓΑΙΟΣ ΣΑΒΙΔΙΟΣ Α ΚΑ ΙΘΦΑΙΝΙΛΑΣΜΟΙΩΝΙΔΕΥΣ ΚΔ ΑΓΙ
ΙΕ ΦΛΑΜΟΙΡΑΓΕΝΗΣΤΙΜΟΔΙΚΟΥ ΚΘ ΜΕΝΑΝΔΡΟΣΔΩΣΙΘΕΟΥΤΛΩ ΚΓ ΑΓ
ΙΚ ΙΟΥΛΙΟΣΑΝΤΙΠΑΤΡΟΣΑΡΤΕΜΙΔΩ ΚΗ ΑΓΗΣΙΔΑΜΟΣΔΙΟΔΟΤΟΥ ΚΡ ΑΡΤ
ΙΖ ΙΟΥΛΙΟΣΜΟΙΡΑΓΕΝΗΣΖΗΝΩΝΘ ΚΖ ΦΛΑΜΟΙΡΑΓΕΝΗΣΤΙΜΟΔΙΚΟΥ ΚΑΚ
ΑΤΩ ΙΗ ΦΛΑΜΗΝΟΔΟΤΟΣΑΡΑΤΟΦΑΝΕΥ ΚΚ ΦΛΑΜΕΛΑΝΘΙΟΣΕΥΑΝΔΡΩ Β ΚΛΑ.
ΑΤΟΥ ΙΘ ΦΛΑΑΠΟΛΛΩΝΙΟΣΕΡΜΟΚΡΑΤ ΚΕ ΦΛΑΔΙΟΝΥΣΙΟΣΒΟΙΜΙΑΡΙΣΤΟΜΕΝ ΓΑΓΟΡ
ΝΟΣ Κ ΔΑΜΟΧΑΡΙΣΓΟΡΓΙΑ ΚΔ ΛΙΒΟΥΣΚΙΔΙΟΣΔΗΜΗΤΡΙΟΣΕΡΜ ΔΕΥΚΡ
ΚΑ ΦΛΑΑΡΙΣΤΙΔΑΣΑΡΙΣΤΙΠΡΟΥ ΚΓ ΚΛΑΜΝΑΣΑΓΟΡΑΣΚΑΛΛΙΣΤΡΑΤΩ ΕΓΟΡ
ΡΑΤΟΥ ΚΘ ΦΛΑΥΙΑΡΤΕΜΙΣΙΑΚΑΛΛΙΚΡΑΤ ΚΡ ΚΛΑΜΝΑΣΑΓΟΡΑΣ. ΑΛΛΙΣΤΡΑΤΩ ΚΚΛΑ
ΕΥΣ ΚΗ ΙΟΥΛΙΟΣΦΑΙΝΙΛΑΣΜΟΙΩΝΙΔΕΥΣ Κ ΦΛΑΜΟΙΡΑΓΕΝΗΣΤΙΜΟΔΙΚΟΥ ΖΑΓΛ
ΑΛΗΝ ΚΖ ΙΕΡΟΦΩΝΔΩΣΙΘΕΟΥ ΤΛΩΣ ΚΑ ΦΙΛΙΣΚΟΣΑΛΕΞΑΝΔΡΟΥ ΗΙΟΥ
ΚΚ ΚΛΑΥΨΙΚΛΗΣΒΚΑΘΡΟΣΙΔΩΝΙΟΥ Β ΚΡΑΤΙΔΑΣΝΑΥΣΙΚΟΥ Α ΘΦ
Λ ΙΡΙ

ΚΑ Φλαύ. Ἀριστίδας Ἀριστίππου	ΚΓ Κλαύ. Μνασαγόρας Καλλιστράτου	Κ Κλα
ράτου ΚΘ Φλαύ. Ἀρτεμισία Καλλικράτε(υς)	ϠΦ Κλαύ. Μνασαγόρας [Κ]αλλιστράτου	Ζ Αγλ 45
εὺς ΚΗ Ἰούλιος Φαινίλας ΜοιωνίδεϺ	Ϡ Φλαύ. Μοιραγένης Τιμοδίκου	Η Ἴου
Ἀγήτο(υ) ΚΖ Ἱεροφῶν Δωσιθέου Τλῶος	ϠΑ Φίλισκος Ἀλεξάνδρου	Θ Φ
ΚΚ Κλαύ. Ὑψικλῆς Β καθ' ὕ. Ποσιδωνίου	Β Κρατίδας Ναυσίκου Λ Ἀ	Ι Ρι?
ΚΕ Ἰούλιος Φαινίλας ΜοιωνίδεϺ	Γ Κλαύ. Ἀντίπατρος Δράκοντος	ΙΑ Κλε
να ΚΔ Οὐρηανία Νικάσσα Κλευκρα.	Δ Νόμων ΜενεκράτεϺ	ΙΒ Φιλ 50
ΚΓ Κλαύ. Μνασαγόρας Καλλιστράτο(υ)	Ε Δαμαγόρας Διονυσίου Ϡ	ΙΓ Φλα
Κλαρο. Ϡ Ἰάσων Πυθαγόρα	Κ Ἰού. Μοιραγένης Ζήνωνος Κλα.	ΙΔ Ἀρι
ίου ϠΑ Κλαυδία Δαμο... ΚρατίδεϺ?	Ζ Φλαύ. Ὑψικλῆς Λυσιστράτου	ΙΕ Ἴου
εὺς Β Εὐκράτης Ἀντιλέοντος Ἀσ.	Η Ἰού. Φαινίλας ΜοιωνίδεϺ	ΙΚ Καλ..
Γ Φλαύ. Μελάνθιος Εὐάνδρου	Θ Δαμαγόρας Διονυσίου Ϡ	ΙΖ Φλαυ.. 55
ου Δ Κλαύ. Ὑψικλῆς Β καθ' ὕ. Ποσ[ιδωνίου]	Ι Φλαύ. Ἀγητος [Κ]λισιμβρότου	ΙΗ Κλαυ
Ε Κλαύ. Φιλοκράτης Ἀγαθ...ράτου	ΙΑ Φλαύ. Ἀλέξανδρος Νόμωνος	ΙΘ Κλαυδ
Κ Οὐρηανία Νικάσσα Κλευκρατ.	ΙΒ Δαμαγόρας Διονυσίου Ϡ	Κ Διονυ
Ζ Φλαυίου Δράκοντος Ἀπολ.ίου	ΙΓ Διονύσιο(ς) Β καθ' ὕ. [Θέ]ωνος Κρυ.	ΚΑ Τίτος
θίοπου Η Δημητρίου Κασσιώτα Κλαρο.	ΙΔ Σωμένης Νόμωνος Βρασι.	ΚΘ Διον 60
λωνίου Θ Κλαυ. Ἀντιπάτρος Δράκοντος	ΙΕ Μοσχίων Θ[έ]ωνος καθ' ὕ. Ἀσσου	ΚΗ Κλαυ
Κλ]αρο. Ι Ἀρίστιππος Β Β	ΙΚ Κλαύ. Κλευκράτης Τιμοδίκου	ΚΖ Σωσ
ου Ι[Α] Διονύσιος Β καθ' ὕ. Θέωνος	ΙΖ - - - - -	ΚΚ Κρατ
		ΚΕ Απυ

This inscription contains part of a calendar, *ἡμερολόγιον*, in which each day of a succession of months is entered, according to the usual arrangement, in decades. In the first two decades the numerals proceed in regular order from A to I and from IA to K; in the last decade, after KA the order of the numerals is reversed, ΚΓ being the 28th day of the month and ΚΘ the 22nd. Of the months still preserved on the stone, either wholly or in part, two consist of 30 and three of 29 days.

The last day of each month is indicated by the monogram Ϡ, = *τριακάς*. The months of 30 days are distinguished by the monogram Ϡι, = *προτριακάς*, (see Ideler, *Handbuch d. Chronologie*, i, p. 415, C. I. 1562) intervening between ΚΓ the 28th and Ϡ the 30th day. In the Athenian calendar the months of 30 days, called *πληρεῖς*, 'full months,' alternated with the months of 29 days, *κοῖλοι*, 'hollow months,' except in the case of the 3rd and 4th months, Boedromion and Pyanepsion, both of which were full months. Whether in our inscription the same order of succession of full and hollow months prevailed cannot be ascertained, because we do not know what number of months are missing.

On the left of the numeral A, which indicates the first day of the month, is a monogram which we may assume to contain the name of the month. The names of the twelve Rhodian months being known to us, we may decipher these monograms thus:

Ϡ line 53, col. *δ*, stands for Ἀρταμίτιος.

Ϡ line 17, col. *ε*, stands for Ὑακίνθιος.

Ϡ line 47, col. *ε*, stands for Πάναμος.

Ϡ or Ϡ line 39, col. *δ*, may be Πάναμος δεύτερος, but the monogram is very indistinct.

There remains one more monogram, line 24, col. *δ*, which I have failed to decipher satisfactorily, but it may possibly be Ϡ, representing Ἀγριάνιος. The order of the Rhodian months, which is not known to us at present, would probably have been ascertained approximately, if we had not unfortunately lost the remainder of this inscription.

The next point to be considered is, with what object was the Rhodian calendar engraved on the marble? Opposite to each day in each month is entered a name. These names are all masculine, except in four or five cases, where female names occur (see lines 45, 50, 53, 58, col. *δ*; lines 23, 26, 27, 30, 33, col. *ε*). The persons so entered are, it is to be presumed, for the most part Rhodian citizens; though it is only in a few cases that the deme seems to be indicated. Only two can be certainly recognised as foreigners by the addition of the ethnic or gentile adjective written in full after their names. After the names Hierophon and Menander, sons of Dositheos (lines 47, col. *δ*, 38, col. *ε*) we find the word *Τλῶος*, a Tloan. In line 60, col. *δ*, *Δημητρίου Κασσιώτα* must indicate the neighbouring island of Kassos as the place of which Demetrios was a native. In other cases the name or patronymic is followed by a monogram which probably represents a Rhodian deme or dependency in the Peræa or adjacent islands.

The number of persons, male and female, entered in the portion of the calendar which is preserved, amounts to 63, of whom nearly half have a Roman prænomen.

From the predominance of Flavius among these prænomena it may be inferred that the inscription is not earlier than the reign of Vespasian.

Throughout these entries the name is entered in the nominative, followed as usual by the patronymic in the genitive, except in the following instances:—*Φλαυίου Δράκοντος*, col. *δ*, line 59, *Δημητρίου Κασσιώτα*, col. *δ*, line 60, *Φλαυ. Ἱεροκλεῦς υἱοῦ Μεικυλαίου*, lines 20, 24, col. *ε*. In the case of seventeen persons the same name recurs in more than one entry. The name of Julius Phainilas son of Moionides is entered ten times (see lines 20, 24, 33, 46, 49, col. *δ*: lines 5, 18, 36, 37, 54, col. *ε*). Flavia Artemisia occurs six times: see line 45, col. *δ*: lines 23, 26, 27, 30, 33, col. *ε*. Damagoras son of Dionysios (col. *ε*, lines 17, 51, 55, 58), Claudius Mnasagoras son of Kallistratos (col. *δ*, line 51: col. *ε*, lines 14, 44, 45), and Flavius

Moiragenes son of Timodikos (col. *b*, lines 22, 38; col. *c*, lines 40, 46), appear each four times.

καθ' ὅ, line 20 *b* and elsewhere, stands for καθ' ὑποθεσίαν. See C. I. 2655.

For what purpose are all these names associated with a calendar, and what are we to infer from the repeated entry of the same name? It is not likely that such a calendar would have been recorded on marble for any other than a religious purpose; and if we assume this, the persons whose names are inscribed must have been members of some religious association, *ἔρανος* or *θίασος*, who had special daily duties to perform in rotation: this hypothesis would explain the recurrence of the same name in some cases, the introduction of female names, and those of persons from foreign cities, for, as we know, such religious associations were not restricted to those who were citizens in the state where the *θίασος* or *ἔρανος* was established: (see Foucart, *Associations religieuses chez les Grecs*, p. 6). In Rhodes and on the neighbouring coasts there were no less than nineteen of such religious societies (see Wescher in *Rev. Archéol. N. S.* x, p. 473; *Journal of Hellenic Studies*, ii, p. 357).

One of the most important of these Rhodian societies, the *ἔρανος* of Haliadai and Haliastai, had a public assembly, *σύνοδος*, which met periodically, and which must have been composed of all the members, τὸ πλῆθος, of the *ἔρανος* (see C. I. 2525, *b* *δ*). If we suppose that, when our inscription was complete, the list of names represented the πλῆθος of such an *ἔρανος*, there remains the question, What were the religious rites or other functions the daily performance of which was thus recorded on the marble? This question could only be solved by the discovery of other inscribed calendars of the same character. So far as I know, the only inscriptions which can be cited, as in any way illustrating the one now under consideration, are the lists of Kyzikene prytanes, C. I. 3661, 3662, 3663, 3664. These lists record the names of certain persons who officiated as prytanes or as sacrificers, ἐπρυτάνευσαν καὶ ἐκαλλίασαν, during a succession of months. The names, however, in these lists are simply entered in succession under each month, not severally arranged, as in our inscription, opposite the successive days of the month; but there seems to be no doubt that those who were prytanes at Kyzikos in one month officiated as sacrificers, ἐκαλλίασαν, in the next month, and the number of such functionaries allotted to each month appears to have been 50 (see C. I. ii, pp. 920, 921).

It may be that the word ἐπιμήνιος was applied to all such functionaries, whether they officiated daily during a month or only on certain appointed days in the month (see C. I. 2448, ii, line 35; iv, lines 15, 31–35; v, lines 12, 27, 35; vi, lines 15, 20, 29, 31; vii, lines 10, 24; C. I. 3137, line 30; 3595, line 1; 3641 *δ*, line 5, and Böckh ad loc. ii, p. 1133; Ross, *Inscript. Ined.* ii, No. 175, lines 9, 17; iii, No. 311 D,

line 28; *Bullet. de Corr. Hellén.* vi, p. 266, for examples of this word, which Hesychios s. v. interprets as the equivalent of *ἱεροποιός*). If we had the entire stone of which our inscription is a part, we should know whether it contained similar lists for the entire year, or only for certain months. There are on the stone the remains of four columns of inscription, *a*, *b*, *c*, *d*. If we assume that these columns were of equal length, they must have contained at least eight months, as *b* and *c* each comprise one entire month and part of two others, and in *d* are parts of two months. It is quite possible that the stone may have originally contained twelve months, and some of them may have been engraved on the back, of which, as has been noted in the heading, the surface has been sawn, probably, when the stone was adapted to a Christian building, so that its original thickness is unknown.

I have already suggested that the monograms and abbreviated words which follow the names may indicate demes in Rhodes or elsewhere. The bad state of the stone makes the deciphering of these very difficult. Thus ΣIB , *c*, line 7, if the last letter, which is rather indistinct, is not ϵ , may be $\Sigma\text{ιβύθιος}$, the name of a deme or gens which occurs in a Rhodian list of priests of Apollo Erethimios (Ross, *Inscr. Ined.* iii, No. 277, line 24). $\text{K}\check{\text{P}}$, *c*, lines 13, 59, may be *Κρυασσεύς*. Kryassos was a town in the Karian Peræa (C. I. 2552).

P° , *c*, lines 17, 51, 55, 58, may be *Ῥοδιοπολίτης*. Rhodiopolis was a Rhodian dependency in Lykia (Ross, *Inscr. Ined.* iii, No. 278).

KAPP , *c*, line 21, may be *Καρπαθιοπολίτης* (see C. I. 2538, 2539. Ross, *Inscr. Ined.* iii, No. 265).

KAA , *c*, line 24, and KA , *ibid.* lines 20, 52, may represent *Κλάσιος*, which we find in the list of *δημόται* given in an inscription from Lindos, *post* No. CCCLVII; *Rev. Archéol. N. S.* xv, p. 210. In like manner $\text{B}\check{\text{O}}$ *c*, line 22, may stand for *Βουλίδας*, $\text{BPA}\Sigma\text{I}$, *c*, line 60, for *Βράσιος*, and AA , *b*, 37, for *Λαδάρμιος*, all of which we find in the same Lindian inscription.

There remain unidentified BAA , *c*, line 31, AMN or AMNI , *b*, lines 26, 27, 34, AA , *c*, 48, $\check{\text{B}}$, *b*, line 62, $\check{\text{A}}$, *c*, line 29, ΦATA , *c*, lines 34, 35, KAAPO , *b*, 60, EPM , *c*, line 43, and the monogram, *c*, line 39, which may stand for *Ἄρχ*.

The monogram $\text{B} = \tau\delta\beta$, which constantly occurs after the name, indicates, as usual, that the son bore the same name as his father (see C. I. ii, p. 926; Franz, *Elem. Epigr. Gr.* p. 374; and *ante* CCCXXXVII).

It has been already noted that in four instances only the names entered in our inscription are in the genitive case. I am quite unable to explain this change of case, unless it is meant to indicate that the persons to whom it applies exercised some presidency or other office which distinguished them from the rest. In that case we must understand *ἱερατεύοντος*, *πρυτανεύοντος*, or some other verb, but this explanation does not seem a satisfactory one.

CCCXLV.

On the front of a block of blue marble which has been hollowed so as to form a cistern. Height, 11½ in.; breadth, 1 ft. 6½ in.; thickness, 1 ft. 10 in. Published by Foucart in Rev. Archéol. N. S. xiii, p. 153, who states that it was found at Rhodes in a garden above the ruins of the Stadion.

ΞΥΑΛΚΙΔΑΣΑΡΙΣΤΟΥΛΟΧΟΥ
 ΚΑΤΑΥΟΘΕΣΙΑΝΔΕΑΙΝΕΑ
 ΕΡΑΙΝΕΘΕΙΣΚΑΙΣΤΕΦΑΝΩΘΕΙΣ
 ΥΡΟΤΟ. . ΑΜΟΥΤΟΥΛΙΝΔΟΠΟΛΙΤΑΝ
 5 ΧΡΥ. . ΨΙΣΤΕΦΑΝΩΠΡΑΤΟΣ
 ΚΑΙΥΡ. ΨΑΣΡΑΤΡΑΣΤΑΣΔΡΥΙΤΑΝ
 ΧΡΥΨ ΨΩΙΣΤΕΦΑΝΩΙ ΘΕΟΙΣ
 Ε ΨΙΕΡΕΩΣΑΝΤΙΛΟΧΟΥ

Ευαλκίδας Ἀριστολόχου
κατὰ ὑθεσίαν δὲ Αἰνέα
ἐπαινεθεῖς καὶ στεφανωθείς
ὑπὸ το[ῦ δ]άμου τοῦ Λινδοπολιτᾶν
 5 *χρυ[σέ]φ στεφάνῳ πρᾶτος*
καὶ ὑπ[ὸ] τᾶς πάτρας τᾶς Δρυϊτᾶν
χρυσέφ στεφάνῳ. Θεοῖς.
ἐπὶ ἱερέως Ἀντιλόχου.

This inscription commemorates Eualkidas son of Aristolochos, son by adoption of Aineas, who received the honour of an *ἐπαινος* and a gold crown from the deme of Lindopolitæ, and also a gold crown from the *πάτρα* of Druitæ. The stone which bears the inscription was, it may be presumed, the pedestal of a statue of Eualkidas (see Ross, Archäol. Aufsätze, ii, p. 593).

An inscription from Lindos, published by Ross, Archäol. Aufsätze, ii, p. 594, records the dedication of a statue to Aristolochos, son of Aristodoros, priest of Athene Lindia and Zeus Polieus. It is possible, as Foucart suggests, that the Aristolochos of our inscription is the same person.

The word *Λινδοπολίται*, line 4, is translated by Foucart 'les habitans de Lindos.' He regards it as a term applied to those persons who, being citizens of Lindos, resided there, while the word *Λίνδιοι* was applied to the same citizens whether resident at Lindos or elsewhere. He explains in the same way *Καρπαθιοπολίται*. See Rev. Archéol. N. S. xiii, p. 153, xiv, p. 329; Ross, Inscr. Ined. iii, p. 16. I should be rather inclined to consider *Λινδοπολίται* as a deme perhaps originally composed of Lindian citizens. In a list of the priests of Apollo Erethimios in another Rhodian inscription (Ross, Inscr. Ined. iii, p. 30) we find, among other ethnics, *Νεσπολίτας* and *Πολίτας*, which both probably represent Rhodian demes. See Ross, Hellenika, p. 117.

Line 6. *ὑπὸ τᾶς πάτρας τᾶς Δρυϊτᾶν*. Foucart translates this 'sa patrie la ville des Δρυῖται.' But *πάτρα* here clearly bears the same sense as in the Kamiros inscription, No. CCCLII, *post*, which contains a list of *πάτραι* entered apparently as the subdivisions of phratriæ. These *πάτραι* will be noticed more fully under No. CCCLII, *post*. I cannot therefore follow Ross, Hellenika, p. 117, and Foucart here and in Rev. Archéol. N. S. xv, p. 212, in classing the *Δρυῖται* among the Rhodian demes. *Δρυῖτας* and *Δρυῖτις* occur as Rhodian ethnics, Ross, Hellenika, p. 102, Nos. 24, 25. These names are probably formed from *Δρῦς*, which we find in a Prienian inscription, C. I. 2905 A, as the name of a place in Ionia. Compare *ibid.* Δρυῦσσα.

Line 5. *πρᾶτος*. Foucart infers from this word that our inscription is of an earlier date than any of those which confer honours on Lindian citizens, because he considers *Λινδοπολίται* to mean Lindians resident in their native city. But if *Λινδοπολίτης* is the ethnic of a deme, that deme need not necessarily have been in Lindian territory at all; *πρᾶτος* would thus only mean that such honours had never been before conferred by the deme of Lindopolitæ. For the use of *πρᾶτος* in this sense see the Lindian inscription C. I. 2527, Ross, Archäol. Aufsätze, ii, p. 614, and an Iasian inscription C. I. 2682. The name of Antilochos, the eponymous priest of Helios here, is not otherwise known according to Foucart.

CCCXLVI.

On a block of blue marble which, when found, was built into the wall of a field to the south-west of St. Stephen's Hill, near Rhodes. Height, 1 ft. 1½ in.; breadth, 1 ft. 1 in.; thickness, 1 ft. 6¼ in. There has been a joint on the top of the stone. The left side is broken away after line 3; the right side is perfect. Published, Ross, *Hellenika*, Pt. II, p. 113, No. 46; Keil in *Philologus*, Suppl. ii, 1863, p. 612; Lüders, *Dionys. Künstler*, p. 168, No. 61.

ΑΣΤΑΝΤΩΝΤΑΣΓΟ
 Α.ΟΣΔΟΥΛΩΝΕΥΛΙ
 ΕΝΟΣΓΡΑΜΜΑΤΕΥΣ
 ΜΟΣΙΟΣΙΕΡΑΤ. . Σ
 5 ΔΙΟΣΑΤΑΒΥΡΙΟΥ
 ΤΩΝΚΥΡΙΩΝΡΟ
 ΙΕΘΗΚΕΔΙΑ
 ΤΟΥΒΟΥΣ
 'ΟΝ ς

. τὰς πύ-
 λ[ι]ος δούλων, Εύλι-
 μ]ενος, γραμματεὺς
 5 δα]μόσιος, ἱερατ[εύ]σ-
 ας] Διὸς Ἀταβυρίου,
 ὑπὲρ?] τῶν κυρίων Ῥο-
 δίων ἀ]νέθηκε Διὶ Ἀ-
 ταβυρίῳ?]
 ον.

Ross restores the first line, ἀν]αστάντων, supposing that there is here reference to a revolt of the δούλοι mentioned in line 2. As the left side of the stone is preserved for the first three lines, the remainder of the word, of which the termination is contained in ΑΣΤΑΝΤΩΝ, must have been on an upper stone, for the joint of which the bed has been prepared. This upper stone must have contained at least one line, and probably more. The Α in Εύλιμενος, line 2, has been misread as Α both by Ross and Keil.

Lines 4, 5. I read ἱερατ[εύ]σ[ας], and the word can hardly be anything else; ἱερατεύσας frequently occurs in Rhodian dedications. Foucart, *Rev. Archéol.* N. S. xiii, p. 352, shows that while ἱερεὺς is applied to a priest actually in office, ἱερατεύσας must be understood to designate those who have been ἱερεῖς. A like distinction may be noted in Rhodian inscriptions, in the case of ταμίας and ταμιεύσας, στραταγός, στραταγήσας. Eulimenos, having been ἱερεὺς of Zeus Atabyrios, is at the time of the dedication γραμματεὺς δαμόσιος. The epithet δαμόσιος is applied to a γραμματεὺς in the Rhodian inscription, cccliii, line 18, *post.* On a Lindian pedestal (Ross, *Archäol. Aufsätze*, ii, p. 604, No. 15), the same person is γραμματεὺς μάστρων and ἱερατεύσας Ἀθάνης Λινθίας. What it was that was dedicated by Eulimenos may have been stated in lines 8, 9, but I can make nothing of ΤΟΥΒΟΥΣ ΟΝ. Keil, in *Philologus*, Suppl. ii, p. 612, reads Ὑπὲρ Διοσαταβυριαστῶν τῶν τὰς πύλιος δούλων Εὐαίφενος γραμματεὺς [δα]μόσιος ἱερατεύ[σας] Διὸς Ἀταβυρίου [διὰ] τῶν κυρίων Ῥο[δίων ἀν]έθηκε Διὶ Ἀ[ταβυρίῳ τὸ πρὸ] τοῦ βοῦ σ[ταθὲν κί]ον, but this restoration,

which has been adopted by Lüders, *Dionys. Künstler*, p. 168, No. 61, is entirely conjectural, nor would there be room for so many letters in line 8. The Διοσαταβυριασταί are mentioned in other Rhodian inscriptions (see *post* No. ccclviii; Ross, *Inscr. Ined.* iii, No. 282), but are never elsewhere designated as οἱ τὰς πύλιος δούλοι, and this additional title does not seem a probable one. ΑΣΤΑΝ may however be the termination of some other name denoting a Thiasos or Eranos, of which there were many in Rhodes.

Line 7. τῶν κυρίων Ῥο[δίων]. I have followed Ross and Keil in this restoration, but not without misgiving. It is to be presumed, if we read Ῥο[δίων], that the κύριοι are the Rhodian masters of the δούλοι mentioned in line 2, but such a phrase as οἱ κύριοι Ῥόδιοι seems to me a strange one to find in an inscription of this period. If we could venture to read τῶν κυρίων Ῥό[δου], the reference would be to members of the Imperial family who are not unfrequently styled οἱ Κύριοι ἡμῶν in inscriptions (see C. I. 2971, 4044).

From the mention of Zeus Atabyrios in this inscription, and the natural features of the site where it was found, a platform overlooking the sea, Ross was led to suppose that this hill is the λόφος ἐπιβατὸς ἢ Ἀταβυρίου Διὸς ἱερὸν ἦν καὶ κολοβὸν τειχίον ἐπ' αὐτοῦ mentioned by Appian, *Mithridat.* c. 26, as the hill from which a fire signal was to be given in war. See Ross, *Reisen*, iii, p. 106; Guérin, *Voyage dans l'île de Rhodes*, p. 169; and my *Travels*, i, p. 171.

CCCXLVII.

On a fragment of tablet of blue marble, with a moulding on the left side and along the foot, the top and right side broken away. Height, $5\frac{1}{2}$ in.; width, $9\frac{1}{4}$ in. A. B.

	ΠΕΤ	ΝΑΓΟ	Πε
	ΜΕΝΛΖΙΡΑΤΟΣΕΞΑΚΓ		Μενέστρατος 'Εξακ[έστου ?
	ΑΓΗΣΙΠΟΛΙΣΑΓΗΣΙΠΟ		'Αγησίπολις 'Αγησιπό[λιος
	ΚΑΘΥΘΘΕΣΙΑΝΔΕ		καθ' ύθεσίαν δὲ
5	ΑΓΕΜΑΧΟΥ	5	'Αγεμάχου
	ΑΓΗΣΙΑΝΑΞΚΛΙ ΝΙ		'Αγησιάναξ Κλι
	ΚΛΕΙΤΑΝΩΡΣΩΚΡΑΤ		Κλειτάνωρ Σωκράτ[ευσ
	ΑΡΙΣΤΟΚΡΙΤΟΣ ΙΕΡΩΝ		'Αριστόκριτος 'Ιέρων[ος

Part of a list of names.

CCCXLVIII.

Fragment of a pedestal of blue marble with remains of moulding on the top; the left side of the stone is cut for a joint with two sinkings for cramps. Height, 6 in.; breadth, $10\frac{1}{2}$ in. Published by Ross, Inscr. Ined. iii, No. 285, who states that it was found in a wall in the Christian suburb near another fragment, *ibid.* No. 273. C. T. N.

	ΛΙΟΣΖΗΝ	. . . . .	λιος Ζην[ο
	ΕΩΝΕΡΜΙΑΦ	. . .	εών 'Ερμία
	ΤΟΥΑΥΤΟΚΑΙ		τὸ αὐτὸ καὶ
	ΑΛΕΙΩΝΑΛΙ		'Αλείων 'Αλι .
5	Α Ο ΤΙΑ	5	. . . . .

Ross conjectures that this is part of a list of money subscriptions collected at the festival of 'Αλεια, line 4. The Doric form of this word in two Rhodian inscriptions (see *Rev. Archéol.* N. S. xiii, p. 159) is 'Αλίεια, but in another Rhodian inscription of the time of Vespasian (Ross, *Hellen.* i, p. 99, No. 20, line 19), we have *νεικήσαντα* 'Αλεια, which is therefore the later form of this word.

CCCXLIX.

On a stelè of blue marble. Height, 3 ft. $\frac{1}{2}$ in.; breadth, 1 ft. $3\frac{1}{2}$ in. Ialysos, Rhodes; S. and B. Published in *Transactions of Royal Soc. Lit.*, N. S., xi, pp. 435-442; *Hermes*, xiv, pp. 457-460.

	ΕΔΟΞΕΤΟΙΣΜΑΣΤΡΟΙΣΚΑΙΙΑΛΥΣΙΟΙ .		ΝΟΜΟΣΑΟΥΧΟΣΙΟΝΕΞΙΜΕΙΝΟΥΔΕ
	ΣΤΡΑΤΗΣΑΛΚΙΜΕΔΟΝΤΟΣΕΙΓΕ	20	ΕΞΦΕΡΕΙΝΕΣΤΟΙΕΡΟΝΚΑΙΤΟΤΕ
	ΟΡΩΣΤΟΙΕΡΟΝΚΑΙΤΟΤΕΜΕΝΟΣ		ΜΕΝΟΣΤΑΣΑΛΕΚΤΡΩΝΑΣΜΗΣΙ
	ΤΑΣΑΛΕΚΤΡΩΝΑΣΕΥΑΓΗΤΑΙΚΑ		ΤΩΙΠΡΟΣΟΝΟΣΗΜΙΟΝΟΣΓΙΝΟΣ
5	ΤΑΤΑΡΑΤΡΙΑΕΡΙΜΕΛΗΘΗΜΕΙΝ		ΜΗΔΕΑΛΛΟΛΟΦΟΥΡΟΝΜΗΘΕΝΜΗ
	ΤΟΥΣΙΕΡΟΤΑΜΙΑΣΟΡΩΣΣΤΑΛΛΑΙ		ΔΕΕΣΑΓΕΤΩΕΣΤΟΤΕΜΕΝΟΣΜΗ
	ΕΡΓΑΣΘΕΩΝΤΙΤΡΕΙΣΛΙΘΟΥΛΑΡΤ .	25	ΘΕΙΣΤΟΥΤΩΝΜΗΘΕΝΜΗΔΕΥΡΟΔΗ
	ΟΥΚΑΙΑΝΑΓΡΑΦΗΕΣΤΑΣΣΤΑΛΑ		ΜΑΤΑΕΞΦΕΡΕΤΩΜΗΔΕΥΕΙΟΝΜΗ
	ΣΤΟΤΕΥΑΦΙΣΜΑΤΟΔΕΚΑΙΑΟΥΧΟ		ΘΕΝΟΤΙΔΕΚΑΤΙΣΓΑΡΑΤΟΝΝΟΜΟΝ
10	ΣΙΟΝΕΝΤΙΕΚΤΩΝΝΟΜΩΝΕΣΦΕ		ΡΟΙΗΣΗΤΟΤΕΙΕΡΟΝΚΑΙΤΟΤΕΜΕΝΟΣ
	ΡΕΙΝΟΥΔΕΕΣΟΔΟΙΠΟΡΕΙΝΕΣΤΟΤΕ		ΚΑΘΑΙΡΕΤΩΚΑΙΕΠΙΡΕΙΕΤΩΗΕΝΟ
	ΜΕΝΟΣΚΑΙΤΑΕΡΙΤΙΜΙΑΤΩ . ΠΡΑΣ	30	ΧΟΣΕΣΤΩΤΑΙΑΣΕΒΕΙΑΙΕΙΔΕΚΑ
	ΣΟΝΤΙΠΑΡΑΤΟΝΝΟΜΟΝ . ΕΜΕΙΝΔΕ		ΓΡΟΒΑΤΑΕΣΒΑΛΗΙΑΓΟΤΕΙΣΑΤΩΥ
	ΤΑΣΣΤΑΛΑΣΜΙΑΜΜΕΝΕΡΙΤΑΣΕΣΟ		ΠΕΡΕΚΑΣΤΟΥΠΡΟΒΑΤΟΥΟΒΟΛΟΝ
15	ΔΟΥΤΑΣΕΚΡΟΛΙΟΣΡΟΤΙΠΟΡΕΥΟΜΕ		ΟΕΣΒΑΛΩΝΡΟΤΑΓΓΕΛΛΕΤΩΔΕ
	ΝΟΙΣΜΙΑΝΔΕΥΡΕΤΟΙΣΤΙΑΤΟΡΙΟΝ		ΤΟΝΤΟΥΤΩΝΤΙΠΟΙΕΥΝΤΑΟΧΡΗ
	ΑΛΛΑΝΔΕΕΡΙΤΑΣΚΑΤΑΒΑΣΙΟΣΤΑ .	35	ΙΩΝΕΣΤΟΥΣΜΑΣΤΡΟΥΣ
	ΕΞΑΧΑΙΑΣΡ . ΛΙΟ-		

Ἔδοξε τοῖς μάστροις καὶ Ἰαλυσίοι[s] | Στράτης Ἀλκιμέδοντος εἶπε | ὅπως τὸ ἱερόν καὶ τὸ τέμενος | τὰς
 5 Ἀλεκτρώνας εὐαγγῆται κατὰ τὰ πάτρια, ἐπιμεληθήμην | τοὺς ἱεροταμίας ὅπως στάλαι | ἐργασθέωντι τρεῖς λίθου
 10 Λαρτ[ί]ου καὶ ἀναγραφῆ ἔς τὰς στάλας τό τε ψάφισμα τόδε καὶ ἄ οὐχ ὀσιόν ἐντι ἐκ τῶν νόμων ἐσφέρειν
 οὐδὲ ἐσοδοιορεῖν ἐς τὸ τέμενος καὶ τὰ ἐπιτίμια τῶ πράσσοντι παρὰ τὸν νόμον. [θ]έμειν δὲ | τὰς στάλας, μίαν
 15 μὲν ἐπὶ τὰς ἐσόδου τὰς ἐκ πόλιος ποτιπορευομένοις, μίαν δὲ ὑπὲρ τὸ ἰστιάτοριον, | ἄλλαν δὲ ἐπὶ τὰς κατα-
 βάσιος τᾶ[s] | ἐξ Ἀχαιᾶς π[ό]λιος.
 20 Νόμος ἄ οὐχ ὄσιον ἐσίμειν οὐδὲ | ἐσφέρειν ἐς τὸ ἱερόν καὶ τὸ τέμενος τὰς Ἀλεκτρώνας· μὴ ἐσίτω ἵππος,
 25 ὄνος, ἡμίονος, γῆνος | μηδὲ ἄλλο λόφουρον μηθὲν μηδὲ ἐσαγέτω ἐς τὸ τέμενος μηθεὶς τούτων μηθὲν μηδὲ
 ὑποδήματα ἐσφερέτω μηδὲ ὕειον μηθὲν ὅ τι δὲ κά τις παρὰ τὸν νόμον | ποιήσῃ τό τε ἱερόν καὶ τὸ τέμενος |
 30 καθαιρέτω καὶ ἐπιρεζέτω ἢ ἔνοχος ἔστω τᾶ ἀσεβείᾳ· εἰ δὲ κα | πρόβατα ἐσβάλῃ, ἀποτεισάτω ὑπὲρ ἐκάστου προ-
 35 βάτου ὀβολὸν | ὃ ἐσβαλῶν· ποταγγελλέτω δὲ | τὸν τούτων τι ποιεύντα ὃ χρῆζων ἐς τοὺς μάστρους.

This is a decree of the Mastroi and Ialysians, ordering the consecration, according to the ancient prescription, κατὰ τὰ πάτρια, of the hieron and temenos of the Goddess Alektrona. The Hierotamiæ are ordered to engrave the decree on three marble stelæ, and to place one of them at the entrance from the city (to the temenos), another above the Hestiatorion, and a third on the road leading downwards from the city Achaia.

Then follows the law itself, which declares what animals and objects it is not permitted to introduce into the hieron and temenos of Alektrona. The animals are the horse, the ass, the mule, the γῆνος, which was the foal of a mare by a mule, and all other beasts of burthen. No person is to enter the temenos with sandals or with any article made of hog's leather; any one transgressing this prohibition will have to purify the hieron and temenos, and to offer sacrifices, or to be liable to a prosecution for impiety, ἀσεβεία. Any one introducing sheep into the sacred precinct must pay an obolos for each sheep. Any one who thinks proper may denounce such transgressors to the mastroi. In an inscription at Amorgos recording a lease of land belonging to the Zeus Temenites, is a similar prohibition with reference to sheep feeding in a temenos. According to Weil's restoration of lines 33, 34 of this Amorgos inscription in Mittheil. d. deutsch. Inst. i, p. 344, sheep so straying are to be forfeited to the deity of the temenos.

The goddess Alektrona, whose sacred precinct is thus jealously guarded by this law, is evidently identical with Elektryonè, who, according to Diodoros, v, 56, was the daughter of the god Helios and the nymph Rhodos, and who, dying a virgin, was worshipped with heroic honours by the Rhodians. According to Diodoros, Elektryonè had seven brothers called the Heliadæ, two of whom, Kerkaphos and Ochimos, settled in the territory of Ialysos, and there founded the strong city of Achaia, reigning there in succession. Kerkaphos, who succeeded his brother in the kingdom, had three sons, Lindos, Ialysos, Kamiros, each of whom gave his name to the city which he founded. The name Alektrona or Elektryonè, as Diodoros gives it, is evidently derived from the same root as ἠλέκτωρ, the name of the sun in Homer, ἠλεκτρώων, ἠλεκτρον, ἠλέκτρα. See G. Curtius, Grundzüge, 4th edition, p. 136, No. 24; and on the form ἠλεκτρώωνη, Wilamowitz-Möllendorff, in Hermes, xiv, pp. 458-460. On small gold and copper coins of Rhodes of the third century

b.c., is a radiated female head, ornamented with a stephanè and earrings. This has been thought to be a personification of Ῥόδος, but it has been pointed out by Mr. Percy Gardner that the solar character of the type would be more appropriate to Alektrona. See Numism. Chronicle, N. S. xviii, p. 272.

Line 3. τὸ ἱερόν καὶ τὸ τέμενος. Here these two sacred precincts are clearly distinguished. The hieron is usually considered to be the sacred ground round the temple, ναός, corresponding with the Close of a cathedral. The temenos was probably an outer precinct.

Line 7. λίθου Λαρτ[ί]ου. The word Λάρτιος is unknown to the Lexicographers, but occurs in two other Rhodian inscriptions; one from Rhodes published by Röhl, in the Mittheilungen d. deutsch. Inst. in Athen, 1877, p. 228, l. 7, ἐπὶ βάσιος λίθου Λαρτίου not δ' ἀρτίου, as Röhl reads; the other from Hierapytna in Krete, published in Cauer, Delectus, p. 56, l. 99, ὅπως ἐργασθῆ πέτρας Λαρτίας. The epithet Λάρτιος must denote either the kind of stone to be employed, or, more probably, the locality whence it was to be obtained. The stone on which the Ialysos decree is engraved is the blue marble, commonly called 'fœtid limestone,' from the smell which it emits when fractured, and which was often used for inscriptions.

Line 10. ἐντί for ἐστί. On this rare Doric form see G. Curtius in Leipziger Studien, iv, p. 216.

Line 16. ἰστιάτοριον. A banqueting hall for festivals. ἰστιάτοριον occurs Herod. iv, 35.

Line 18. ἐξ Ἀχαιᾶς. This is the name of the strong fortress in the Ialysian territory, mentioned by Diodoros, v, 57, and in a fragment of the Rhodian writer, Ergeias, preserved in Athenæus, viii, p. 360. See also the Scholiast to Pindar, Olymp. vii, 34, Δίδυμος δὲ φησι καὶ τετάρτην εἶναι πόλιν τὴν νῦν Ἀχαιῶν καλουμένην, where we must read Ἀχαιᾶν (see Hermes, xiv, p. 456, note 3). Its site has not yet been identified.

Line 25. The prohibition of the wearing of sandals within the temenos reminds us of the injunction to Moses, Ex. iii, 5, 'Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground.'

In the Andania decree regulating the Mysteries of the Great Gods (Foucart-Lebas, Pt. II, p. 161, No. 326 a), it is ordered (§ 3) that those who celebrate the Mysteries shall be bare-footed, and in the procession no one is to wear shoes, unless they are made either of felt or of the skins of the victims offered in the festival.

The *μάστοροι*, mentioned in the first and last lines, are Rhodian magistrates whom we shall find mentioned in the decrees from Kamiros and Lindos (see Nos. CCCLI and CCCLVII, *post*, and the note on these inscriptions).

According to the fragment of Ergeias in Athenæus, to which I have already referred, there was a Phœnician settlement at Achaia in Rhodes, governed by Phalanthos, which was taken after a long siege by the Greek settler, Iphiklos. According to another tradition, preserved by Diodoros, v, 58, Kadmos, having dedicated a temenos to Poseidon in Rhodes, left some Phœnicians there to have care of it, and these united with the Ialysians in one community. He adds that the priests in Ialysos are said to have

traced the descent of their hereditary priesthood back to these Phœnician settlers.

This stelè was found by Mr. Consul Biliotti in the course of excavations a little to the east of the hill now called Phileremo, and on which must have stood the Akropolis of Ialysos.

Mr. Biliotti states that the stelè when found was standing upright in its original socket, about six feet below the surface of the ground, but that no trace of foundations could be found near it. It may be that the spot where the stelè was standing was its original site on the road leading from the Akropolis to the temenos in the plain below, *τὰς ἐσόδου τὰς ἐκ πόλιος ποτιπορευομένοις*.

CCCL.

On a fragment of a block of blue marble. Length, 1 ft. 9½ in.; breadth, 1 ft. 4 in. The surface below line 10 has been chiselled away. Theologos near Rhodes; C. T. N.; Ross, *Hellenika*, ii, p. 111, No. 43.

- - - - -
- - - - -
- - - - -
I ΛΥΣΛΥΖ
5 ΗΣΑΝΔΡΟΣΔΑΜ
· ΛΕΙΣ · ΑΣΠΟΛΥΚΛΕ
· ΕΥΤΟΜΠΟΣΣΩΣΙΤ · Μ
· ΠΙΚΩΝΤΙΜΑΠΟΛΙΟΣ
ΑΠΟΛΩΝΟΣΕΡΕΘΙΜΙΟΥ · · · ΑΡ
10 ΛΑΣΤΟ · Β ΕΡΙΝΑΕΩ

(σιος
ος Φιλοκράτεως
'Αλεξίδ]αμος 'Αλεξιμβροτίδ]α)
· · · · · ραος Λυσ(εναίτου?)
5 'Αγ]ήσανδρος Δαμ(οκρίνεως
Π]λεισ[τ](ί)ας Πολυκλε(ῦς
Θ]εύπομπος Σωσιτ(ί)μου
'Ιπ]πικῶν Τιμαπόλιος
'Απόλωνος 'Ερεθιμίου (καί) 'Αρ[τ]έμιδος
10 'Ονδ]μαστο(ς) Β 'Εριναέο[ς

When this inscription was copied by Ross it was much more complete. Part of the first three lines, now altogether wanting, and line 10, were then still preserved, and rather more of several other lines was legible. In the cursive I have added what may be supplied from Ross's copy. The letters no longer extant which he transcribed are separated from the rest by curved brackets.

On the site of Theologos, whence this inscription was obtained, several other inscriptions were found. See Ross, *Inscript. Ined.* iii, p. 27, Nos. 276, 277, and his *Hellenika*, ii, p. 112, No. 44, also his *Reisen*, iii, p. 100. One of these inscriptions, No. 277, contains part of a list of priests of Apollo Erethimios. The name of the same Deity occurs also in our fragment and in *Hellenika*, No. 44. Hence Ross has identified

the place where these inscriptions were found as the site of the temple of Apollo Erethimios, which is mentioned by Strabo, xiii, p. 613: 'Ρόδιοι δὲ 'Ερυθίβιου 'Απόλλωνος ἔχουσιν ἐν τῇ χώρᾳ ἱερὸν, τὴν ἐρυσίβην καλοῦντες ἐρυθίβην. Compare Eustath. ad Hom. Il. i, p. 34, ed. Rom. 1542-50; and Hesychios, s. v. 'Ερεθύμιος· ὁ 'Απόλλων παρὰ Λυκίους· καὶ ἑορτὴ 'Ερεθύμια, where the orthography of 'Ερεθύμιος nearly corresponds with that of the inscriptions from Theologos. We may assume with Ross that the three forms, 'Ερυθίβιος, 'Ερεθύμιος, and 'Ερεθίμιος are simply dialectic varieties of one and the same word. See note on *post* CCCLI, line 10, Ahrens, *De Dialect. Dorica*, p. 85, and Roscher in G. Curtius, *Studien*, iii, pp. 129-143, for the interchange of μ and β; and for the convertibility of ε, ι, and υ, Ahrens, *ibid.* pp. 120-123.

Our fragment is probably part of a list of *ιερείς*, like the one in Ross, *Inscr. Ined.* iii, No. 276.

Line 10. The last word in this line is read by Ross, *Ἐριναεύς*, the ethnic of *Ἐρινεός*, which he supposes to have been a deme in the district of Lindos, as the genitive *Ἐριναέως* occurs on a Lindian inscrip-

tion (see his *Archäol. Aufsätze*, ii, p. 615, No. 26), but on the stone I see *O* or *Ω* after the *E*. *Ἐρινῆς* occurs in the Karian tribute lists (see Köhler, *Urkunden*, p. 185). *Ἐρινεός* or *Ἐρινεύς* with the ethnic *Ἐρινεός* and *Ἐρινεάτης* is mentioned by Stephanus Byzantinus, s. v., as a place in Doris, also in Achaia and in Italy.

CCCLI.

On a stelè of white marble. Height, 1 ft. 2½ in.; breadth, 1 ft. 1¾ in. Kamiros; S. and B. *Transactions of Royal Soc. Lit.* xi, p. 436; *Bullet. de Corr. Hell.* iv, p. 144.

ΕΔΟΞΕΚΑΜΙΡΕΥΣΙΤΑΣΚΤΟΙΝΑΣΤΑΣΚΑΜΙΡΕΩΝΤΑΣ
 ΕΝΤΑΙΝΑΣΩΙΚΑΙΤΑΣΕΝΤΑΙΑΠΕΙΡΩΙΑΝΑΓΡΑΨΑΙΡΑΣΑΣ
 ΚΑΙΕΧΘΕΜΕΙΝΕΣΤΟΙΕΡΟΝΤΑΣΑΘΑΝΑΙΑΣΕΣΤΑΛΛΑΙ
 ΛΙΘΙΝΑΙΧΩΡΙΣΧΑΛΚΗΣΕΞΗΜΕΙΝΔΕΚΑΙΧΑΛΚΗΤΑΙΣ
 5 ΑΝΑΓΡΑΦΗΜΕΙΝΑΙΚΑΧΡΗΙΩΝΤΙΕΛΕΣΘΑΙΔΕΑΝΔΡΑΣ
 ΤΡΕΙΣΑΥΤΙΚΑΜΑΛΛΑΟΙΤΙΝΕΣΕΡΙΜΕΛΗΘΗΣΕΥΝΤΙΤΑΥ
 ΤΑΣΤΑΣΠΡΑΞΙΟΣΩΣΤΑΧΙΣΤΑΚΑΙΑΡΟΔΩΣΕΥΝΤΑΙ
 ΤΩΙΧΡΗΙΩΝΤΙΕΛΑΧΙΣΤΟΥΓΡΑΡΑΣΧΕΙΝΤΑΝΣΤΑΛΛΑ
 ΚΑΙΤΑΣΚΤΟΙΝΑΣΑΝΑΓΡΑΨΑΙΚΑΙΕΓΚΟΛΑΨΑΙΕΝΤΑΙΣΤΑ
 10 ΛΑΙΚΑΙΣΤΑΣΑΙΕΝΤΩΙΠΕΡΩΙΤΑΣΑΘΑΝΑΣΚΑΙΠΕΡΙΒΟΛΙΒΩ
 ΣΑΙΩΣΕΧΗΙΩΣΙΣΧΥΡΟΤΑΤΑΚΑΙΚΑΛΛΙΣΤΑΤΑΔΕΤΕ
 ΛΕΥΜΕΝΑΕΣΤΑΥΤΑΡΑΝΤΑΤΟΝΤΑΜΙΑΝΠΑΡΕΧΕΙΝ
 ΕΓΔΕΤΑΥΤΑΝΤΑΝΚΤΟΙΝΑΝΑΡΟΔΕΙΚΝΥΕΙΝΤΟΥΣ
 ΚΤΟΙΝΑΤΑΣΜΑΣΤΡΟΝΕΝΤΩΙΠΕΡΩΙΤΩΙΑΓΙΩΤΑΤΩΙ
 15 ΕΝΤΑΙΚΤΟΙΝΑΙΚΑΤΑΤΟΝΝΟΜΟΝΤΟΝΤΩΝΡΟΔΙΩΝ
 ΤΟΥΤΟΙΔΕΣΥΝΛΕΓΕΣΘΩΝΕΝΚΑΜΙΡΩΙΕΙΣΤΟ
 ΙΕΡΟΝΤΑΣΑΘΑΝΑΙΑΣΟΚΚΑΤΟΙΠΕΡΟΠΟΙΟΙΠΑΡΑΓ-
 ΪΩΝΤΙΚΑΙΑΘΡΕΟΝΤΩΤΑΙΕΡΑΤΑΚΑΜΙΡΕΩΝ
 . . ΤΡΛΗΡΑΝΤΑΑΙΤΙ

Ἔδοξε Καμιρεῦσι, τὰς κτοίνας τὰς Καμιρέων τὰς | ἐν τῇ νάσῳ καὶ τὰς ἐν τῇ ἀπείρῳ ἀναγράψαι πάσας |
 5 καὶ ἐχθέμειν ἐς τὸ ἱερὸν τῆς Ἀθαναίας ἐστάλα | λιθίνα χωρὶς Χάλκης, ἐξήμειν δὲ καὶ Χαλκήταις | ἀναγρα-
 φήμειν αἴκα χρήζωντι, ἐλέσθαι δὲ ἄνδρας | τρεῖς αὐτίκα μάλα οἵτινες ἐπιμεληθησεῦντι ταύτας τὰς πράξιος ὡς
 τάχιστα, καὶ ἀποδωσειῦνται | τῷ χρήζοντι ἐλαχίστου παρασχέιν τὰν στάλαν | καὶ τὰς κτοίνας ἀναγράψαι καὶ
 10 ἐγκολάψαι ἐν τῇ στάλῃ καὶ στάσαι ἐν τῷ ἱερῷ τῆς Ἀθανᾶς καὶ περιβολιβῶσαι ὡς ἔχη ὡς ἰσχυρότατα καὶ κάλ-
 λιστα, τὰ δὲ τελευμένα ἐς ταῦτα πάντα τὸν ταμίαν παρέχειν, | ἐγ δὲ ταυτῶν τῶν κτοινῶν ἀποδεικνύειν τοὺς |
 15 κτοινάτας μᾶστρον ἐν τῷ ἱερῷ τῷ ἀγιωτάτῳ | ἐν τῇ κτοίνα κατὰ τὸν νόμον τὸν τῶν Ῥοδίων, | τοῦτοι δὲ συνλεγέσθων
 ἐν Καμίρῳ εἰς τὸ | ἱερὸν τῆς Ἀθαναίας ὅκα τοὶ ἱεροποιοὶ παραγέ[[ν]ωντι καὶ ἀθρεόντω τὰ ἱερὰ τὰ Καμιρέων [τὰ
 δα|μο]τελή? πάντα αἴ τι . . .

This decree orders that the *κτοῖναι* of the Kami-
 reans both in the Island and on the Continent are
 to be inscribed on a marble stelè, and set up in the
 Hieron of Athena. The *κτοῖναι* of Chalkè are not
 included in this order, but the people of that island
 may, if they demand it, also have their *κτοῖναι* entered
 in the register. Three commissioners are to be at
 once elected, who are to superintend the carrying
 out of the decree, and are to contract for providing
 a stelè, for which the lowest tender is to be accepted.
 The contractor is to inscribe the *κτοῖναι* on the stelè,
 to erect it in the Hieron of Athena, and to fix it
 firmly all round with lead. The treasurer is to de-
 fray the cost of all these operations. The *κτοινᾶται*
 or members of the *κτοῖναι* are to select in each *κτοῖνα*
 a *μάστρος*, who is to be appointed in the most holy
 Hieron in the *κτοῖνα*, according to the law of the
 Rhodians.

The first question which presents itself in this

decree is, who and what are the *κτοινᾶται* and *κτοῖναι*.
 The word *κτοῖνα* is not found in ordinary Greek
 Lexicons. It is however clear from this and another
 Rhodian inscription published by Martha in *Bullet.*
de Corr. Hell. iv, p. 139, that it is used in the sense
 of a district or other local division of land. Again,
 the mention of the *μάστρος*, line 14, and the *ἱεροποιοί*,
 line 17, seems to point to some religious rites in
 connection with the *κτοῖναι*. I had already come to
 this conclusion, when I stumbled on the following
 entry in Hesychios, placed out of its true alpha-
 betical order:—

κτοῖναι, ἢ κτοῖναι, χωρήσεις προγονικῶν ἱερείων ἢ δήμος
 μεμερισμένος. The gloss is somewhat obscure. If
 the words had been *χωρήσεις προγονικῶν ἱερῶν*, we
 might have interpreted them 'the marking out or
 defining sacred precincts inherited from ancestors,'
 or 'the places set apart for the celebration of rites
 inherited from ancestors.' It is possible that *ἱερεία*,

which in the Septuagint bears the sense of festival or sacrifice, may be used here in the genitive plural, in the sense of 'rites.' M. Martha, loc. cit. p. 144, hesitates between this alternative and altering the reading to *ιερώων*. The second part of the gloss, *δήμος μεμερισμένος*, suggests that the *κτοῖναι* were certain districts or allotments set apart for religious uses within the limits of demes. M. Martha considers the *κτοῖνα* the equivalent of the Attic deme, but does not seem certain. He states, p. 143, that the word *κτοῖνα* occurs also on an inscription from Karpathos, which he promises to publish shortly, and which, it is to be hoped, will throw further light on the meaning of this nearly forgotten term. The *μάστρος* who is to be appointed by the *κτοινᾶται* is one of a board of magistrates, which we find mentioned in other Rhodian decrees. In four instances the *μάστροι* precede the name of the people who enact the decree, occupying the place usually assigned to the *βουλή* in Greek decrees: thus we have *ἔδοξε μάστροις καὶ Ἰαλυσίοις*, ante No. CCCXLIX, *ἔδοξε μάστροις καὶ Λινδίοις*, post CCCLVII. Compare two other Lindian decrees, Ross, Archäol. Aufsätze, ii, p. 615, No. 26, and his Hellenika, p. 113, No. 47. In a Kamiros decree, post No. CCCLIII, line 8, and in two Lindian inscriptions, Ross, Hellenika, p. 116, No. 47 c, line 7, and Archäol. Aufsätze, ii, p. 604, No. 15, there is mention of a *γραμματεὺς μάστροων*, and *μάστροι* bestow a crown on a public functionary in the fragment of a Lindian decree, Ross, Inscr. Ined. iii, p. 17, No. 271. In a decree recently discovered at Delphi, Bullet. de Corr. Hell. v, p. 162, lines 20-23, the officers charged with the duty of punishing those who misappropriate certain moneys dedicated to Apollo are the *μάστροι*, and the persons so accused are said to be *κατάμαστροι* *ιερώων χρημάτων φαρᾶς*, 'guilty of embezzlement of sacred money.' In these cases the *μάστροι* are to inscribe the names of the offenders on the registers of the city as having incurred a debt eight times the amount of the money which had been misappropriated.

Aristotle, Fragm. Polit. 191, ed. Didot, as quoted by Harpokration, s. v., *μαστήρες*, states that there were *μάστροι* at Pellene, and defines their office as *ἀρχὴ τις ἀποδεδειγμένη ἐπὶ τὸ ζητεῖν τὰ κοινὰ τοῦ δήμου*, and states that their functions were analogous to those of the Athenian *ζητηταί* and the *μαστήρες* elsewhere. Hesychios, s. v., says *μάστροι* *παρὰ Ῥοδίοις βουλευτήρες*, where the restoration proposed by Bernhardt, ad Suid. ii, 1, p. 723, *βουλευταὶ οἱ καὶ μαστήρες* seems probable. (See Schmidt, Hesychios, iii, p. 75, note.) It appears from another gloss in Hesychios, ibid. line 370, that the accounts of magistrates, *αἱ τῶν ἀρχόντων εἴθνηναι*, were called *μαστρίαί*. This is confirmed by the Andania inscription, Foucart-Lebas, Pt. II, p. 172, line 51, where *ὑπόμαστροι* is applied to those who have to render an account in the sense of *ὑπεύθυνοι*. From a comparison of all these stray notices of *μάστροι* it may be inferred that they were a board of magistrates in Rhodian and probably in many Doric cities who controlled the administration of property belonging to the temples, and were apparently an audit board for other public accounts.

In this capacity they took cognizance of all embezzlement of sacred funds as at Delphi, and at Lindos and Ialysos their names preceded that of the city in the heading of certain decrees which related to religious matters.

After ordering the election of a *μάστρος* by the *κτοινᾶται*, our decree goes on to say, line 16, *τοῦτοι δὲ συναλεγέσθων ἐν Καμίρῳ εἰς τὸ ἱερὸν τᾶς Ἀθαναίας ὄκκα τοὶ ἱεροποιοὶ παραγέ[ν]οντι καὶ ἀθρεόντω τὰ ἱερά τὰ Καμιρέων [τὰ δαμο]τελή πάντα*. When I originally published this inscription (Transactions of Royal Soc. Lit. xi, p. 436), I assumed, but not without hesitation, that *τοῦτοι* referred to the *κτοινᾶται* mentioned in the clause of the decree immediately preceding, and according to strict grammatical rule, such would be the proper antecedent. I cannot help suspecting, however, that there is a latent meaning in the preceding clause which the decree fails to convey to us, but which may have been sufficiently obvious to those for whom the decree was drawn up.

If we assume that the words *ἐν τῇ κτοῖνᾳ* are the equivalent of *ἐν ἐκάστῃ κτοῖνᾳ*, and that each *κτοῖνα* elected one *μάστρος* as their delegate, then the *τοῦτοι* would refer not to the *κτοινᾶται* but the *μάστροι* whom they elected, and the object of their assembling in the Hieron of Athena would be such an inspection and supervision as seems to be implied in the word *ἀθρεόντω*, and such as we might *a priori* expect to have been the special duty of the *μάστροι*. It is uncertain whether the word *ἱερά* here is to be taken in its more usual sense, 'the sacred precinct round temples,' or as 'sacred rites.' As the inspection is to take place at the coming of the *ἱεροποιοί*, I am inclined to think that *ἱερά* refers rather to rites than to sacred places. Compare the Lindian inscription, post No. CCCLVII, line 41, *μ]ῆ μετέχωντι τῶν ἐν Λίνδῳ ἱερώων οἱ μὴ καὶ πρότερον μετεῖχον*.

In the last line I restore *[τὰ δαμο]τελή πάντα*, after which followed *αἴ τι [πάσχωσιν*, or some such verb.

The *ἱεροποιοί*, mentioned line 17, are sacred ministers who at Athens, and probably in other Greek states, were charged with the duty of conducting the sacrifices. See Böckh, Staatshaush. 2nd ed. i, pp. 303, 304; Ussing, Inscript. Gr. Ined. p. 48; Corpus Inscript. Attic. ii, Pt. I, No. 163; ibid. No. 581; Etym. Magnum, s. v. *ἱεροποιοί*; Schol. ad Demosthen. adv. Mid. ed. Meier, § 115 and § 171. In a Kamiros inscription (Bullet. de Corr. Hell. v, p. 336) twelve *ἱεροποιοί* join in a dedication with *ἱερεῖς* and other personages. We find them also in a list of sacred ministers inscribed on one of the marbles of the temple of Apollo Erethimios in Rhodes (Ross, Inscript. Ined. iii, No. 276). In a Lindian inscription, post No. CCCLVII, *ἱεροποιοί*, together with the *ἱερεῖς* and the *ἱεροθυταί*, are elected under the supervision of certain commissioners chosen *ad hoc* by the Lindian people. As they are mentioned in this decree after the *ἱερεῖς* and the *ἱεροθυταί*, it may be inferred that at Lindos they were inferior in rank to the other two classes of ministers. The same precedence is given to the *ἱερεῖς* in an inscription from Kos (Rayet, Inscript. inéd. de Cos, Pt. I, p. 26), in which the names of seven *ἱεροποιοί* follow that of a hieres of Apollo.

For other references relating to *ιεροποιοί*, see C. I. 76, 2056, 2157, 2221 *b*, 2266, 2953 *b*, 3657; K. F. Hermann, *Lehrbuch d. gottesdienstl. Alterthümer*, 2nd ed. § 11, 10, and § 62, 18; Pollux, viii, 107. At Delos they had charge of the treasures. See Homolle, in *Bullet. de Corr. Hell.* vi, pp. 1-166.

We find from this inscription that some of the *κτοῖναι* were in the small island of Chalkè, which lies on the west of Rhodes, and was probably subject to it at all times (see Pliny, *Hist. Nat.* xvii, 4, § 31). In the matter of registering their *κτοινᾶται* at Kamiros, the people of Chalkè appear to have been left free, as would be natural if the *κτοῖναι* were local divisions, having reference to common rites.

The *κτοῖναι* in the *ἄπειρος*, line 2, must have been on that part of the coast of Asia Minor lying opposite to Rhodes, and called the Peraia. This belonged to the Rhodians from a very early period, till they were deprived of their independence by the Romans.

This inscription is written in a strong Doric, in which may be noted, line 4, *ἐξήμειν*, line 3, *ἐχθέμειν*. The infinitive termination *μειν* for *μεν*, is considered

by Ahrens (*De dial. Dorica* p. 315) peculiar to Rhodes and its colonies in Sicily. See C. I. 5491, 5475, 2525 *b*, 2905, and Meister, in G. Curtius, *Studien*, iv, p. 421.

Line 6, *ἐπιμεληθησεῦντι*, line 7, *ἀποδωσεῦνται*, compare *τελεύμενα*, line 12, and *κρινεῦντι*, *διαλυσεῦντι*, *ὑπαρξεῦντι* in an inscription from Kalymna, C. I. 2671.

Line 8, *χρήξοντι* for *χρήζοντι*.

Line 10, *περιβολιβῶσαι* for *περιμολιβῶσαι*; *μόλιβος*, *μολιβῶ* are given in the Lexicons as poetic forms of *μόλυβδος*, *μολυβδόω*. For the interchange of *μ* and *β*, see Roscher, in G. Curtius, *Studien*, iii, pp. 129-143, and *ante* No. CCCL.

Line 16, *τοῦτοι* for *οὔτοι*. See G. Curtius, *Leipziger Studien*, iv, p. 319.

Line 17, *παραγένωντι* for *παραγέονται*. See G. Curtius, *ibid.*

Lines 3 and 17, we have *Ἀθαναίας*, line 10, *Ἀθανᾶς*; the first would, probably, be the older form. Line 3, *ἐστάλα* for *ἐν στάλα*. Compare *ἐστήλη*, C. I. A. ii, Pt. 1, No. 581, line 29, and *ante* CCCXLII.

CCCLII.

On a fragment of a slab of blue marble, broken both at top and bottom and down the middle of the slab. The sides are perfect. - Height, 10½ in.; breadth, 1 ft. 8 in. Kamiros; S. and B.

	<i>a.</i>	<i>b.</i>	<i>c.</i>
			υ ΔΕΙΟΙ
			ΙΟΙ
			. ΝΔΡΩΝΕΙΟΙ
5			ΔΕΞΙΩΝΙΔΑΙ
		ΡΕΙΟΙ	ΕΥΡΥΘΕΜΙΕΙΟΙ
		ΛΕΩΝΠΑΤΡΑΙ	ΔΑΜΗΤΙΔΑΙ
		ΛΡΣΑΓ ΡΕΙΟΙ	ΛΥΚΩΝΕΙΟΙ
10		ΒΩΛΑΙΣ ΑΙ	ΤΙΜΟΚΡΙΤΕΙΟΙ
	ΙΟΙ	ΑΡΙΣΤΟ ΜΙΔΑΙ	ΠΟΙΜΑΝΟΡΕΙΟΙ
	ΙΟΙ	ΑΛΘΑΙΜΕ	ΠΥΛΛΩΝΕΙΩΝΠΑΤΡΑΙ
	ΛΕΩΝΠΑΤΡΑΙ	ΑΜΦΙΝΕΩ	ΑΙ ΜΑΙΩΝΙΔΑΙ
	ΛΟΙΚΙΚΥΔΙΔΑΙ	ΕΥΤΕΛΙΣ	ΜΕΛΑΝΔΡΕΙΟΙ
	ΛΑΡΜΥΛΙΩΝΕΙΟΙ	ΑΜΦΙΝΕΙΣ	ΕΥΩΝΑΚΤΙΔΕΙΟΙ
15	ΚΟΣΜΟΛΕΙΟΙ	ΝΑΙΝΙΕΙΟΙ	ΤΙΜΟΦΙΛΕΙΟΙ
	ΜΟΡΜΑΔΕΙΟΙ	ΚΡΙΝΙΕΙΟΙ	ΑΓΑΘΟΒΟΥΛΙΔΑΙ
	ΜΕΙΔΙΕΙΟΙ	ΚΛΕΥΓΕΝΕΙΟ	ΝΙΚΩΝΕΙΟΙ
	ΑΡΙΣΤΑΡΧΕΙΟΙ	ΕΥΑΝΟΡΕΙΟΙ	ΒΟΥΚΟΛΕΙΩΝΠΑΤΡΑΙ
	ΑΛΘΑΙΜΕΝΙΔΟΣ	ΧΥΤΡΙΕΙΩΝΠΑΤΡΑΙ	ΚΡΗΤΙΝΑΔΑΙ
20	ΑΜΦΙΝΕΩΝΠΑΤΡΑΙ	ΙΦΙΚΛΙΔΑΙ	ΔΩΡΙΑΔΑΙ
	ΙΓΠΟΤΑΔΑΙ	ΧΑΡΙΔΑΜΙΔΑΙ	ΑΓΗΣΙΔΙΚΕΙΟΙ
	ΓΡΑΙΑΔΑΙ	ΚΑΛΛΙΔΑΜΕΙΟΙ	ΜΕΙΔΑΓΟΡΕΙΟΙ
	ΘΩΙΑΔΑΙ	ΘΑΡΣΙΑΔΑΙ	ΣΑΙΑΔΑΙ
	ΘΩΙΑΔΑΙ	ΚΡΗΤΙΝΑΔΑΙ	ΑΡΙΣΤ
25	ΘΩΙΑΔΑΙ	ΜΗΤΥΛΕΙΟΙ	Ϛ
	ΘΩΙΑΔΑΙ	ΚΡΗΤΙΝΑΔΑΙ	
	ΘΑΡΣΙΛΕΙΟΙ	ΛΗΧΕΙΩΝ	
	ΧΥΤΡΙΕΙΩΝΠΑΤΡΑΙ	ΚΑ	
	ΚΡΗΤΙΝΑΔΑΙ		
30	ΒΟΥΚΟΛΙΑ		
	ΒΟΥΚΟ		
	ΒΑ		

	<i>a.</i>	<i>b.</i>	<i>c.</i>
			δειοι
			οι
			'Α]νδρώνειοι
5			Δεξιωνίδαοι
		ρειοι	Εύρυθεμίειοι
		ων Πάτραι	Δαμητίδαοι
		Θα]ρσαγ[ό]ρειοι ?	Λυκώνειοι
		Βωλαι . . . αι	Τιμοκρίτειοι
10	οι	'Αριστο . . . μίδαοι	Ποιμανόρειοι
	ιοι	'Αλθαιμ[ένιδο]ς	Πυλλωνείων Πάτραι
	λεων Πάτραι	'Αμφινέω[ν Πάτρ]αι	Μαιωνίδαοι
	λοι Κικυδίδαοι	Εύτελίδ[αι	Μελάνδρειοι
	Χαρμυλιώνειοι	'Αμφινείς	Εύνακτίδειοι
15	Κοσμύδρειοι	Ναινίειοι	Τιμοφίλριοι
	Μορμάδρειοι	Κρινίειοι	'Αγαθοβουλίδαοι
	Μειδίειοι	Κλευγένειο[ι	Νικώνειοι
	'Αριστάρχειοι	Εύάνδρειοι	Βουκολείων Πάτραι
	'Αλθαιμίνιδος	Χυτριάων Πάτραι	Κρητινάδαοι
20	'Αμφινέων Πάτραι	'Ιφικλίδαοι	Δωριάδαοι
	'Ιπποτάδαοι	Χαριδαμίδαοι	'Αγησιδίκειοι
	Γραιάδαοι	Καλλιδάμειοι	Μειδαγόρειοι
	Θφάδαοι	Θαρσιάδαοι	. . . ιάδαοι
	Θφάδαοι	Κρητινάδαοι	'Αριστ
25	Θφάδαοι	Μητύλριοι	- - - -
	Θφάδαοι	Κρητινάδαοι	
	Θαρσίλριοι	Ληχείων Π[άτραι	
	Χυτριάων Πάτραι	Κλ	
	Κρητινάδαοι		
30	Βουκολίδ[αι		
	Βουκο[λίδαοι		
	Βου[κολίδαοι		

This inscription contains a list of *πάτραι* ranged under larger classes, e.g. *'Αμφινέων πάτραι*, *a.*, line 20; *Χυτριάων πάτραι*, *a.*, line 28.

The word *πάτρα* occurs occasionally in inscriptions in the sense in which it is used here. Thus a Thasian decree, C. I. 2161, confers citizenship on a certain Polyaretos and his kinsfolk, *λέναι δὲ αὐτοῦς καὶ [ἐπὶ] πάτρην ἣν ἂν πείθωσι*. In C. I. 1535, a dedication of a statue is made by *ἡ πάτρα τῶν Προσυμναίων*. In the Rhodian inscription ante No. CCCXLV, we have seen that one Eualkidas receives a gold crown from the demos of Lindopolitæ and another *ἀπὸ τῶν πάτρας τῶν Δρυϊτῶν*. The decree from Olymos (Waddington-Lebas, Pt. v, No. 334) speaks of *τῶν φυλῶν καὶ συγγενείας καὶ πάτρας*.

The meaning of *πάτρα* is thus defined in a fragment of Dikaiarchos preserved in Steph. Byzant. s.v.: *Πάτρα, ἐν τῶν τριῶν τῶν παρ' Ἑλληνιστῶν κοινωνίας εἰδῶν, ὡς Δικαίαρχος, ἡ δὲ καλοῦμεν πάτραν, φρατρίαν, φυλήν. ἐκλήθη δὲ πάτρα μὲν εἰς τὴν δευτέραν μετάβασιν ἐλθόντων ἢ κατὰ μῆνας ἐκάστῳ πρότερον οὖσα συγγένεια, ἀπὸ τοῦ πρεσβυτάτου τε καὶ μάλιστα ἰσχύσαντος ἐν τῷ γένει τὴν ἐπωνυμίαν ἔχουσα*. This passage is thus paraphrased by Cornwell Lewis (preface to Müller's Dorians, i, p. ix): 'Patra was the name of the second stage of relationship among different persons, the first having been merely the affinity between man and wife. Its title was derived from the most ancient and powerful of

the race, as, for instance, the *Æacidæ* or *Pelopidæ*.' In this sense *πάτρα* is used both by Homer and by Pindar (see the passages quoted by Buttmann, in *Abhandl. d. berlin. Akad. d. Wissen. phil. hist. cl.* 1818, 1819, p. 12; Wachsmuth, *Hellen. Alterthumsk.* i, p. 801), and may be considered the equivalent of *γένος*. Dikaiarchos goes on to say that a *φρατρία*, the next stage of relationship, was a combination arising out of intermarriage of persons belonging to different *πάτραι*.

When, for instance, a daughter married out of her own *πάτρα*, she lost the right of taking part in the religious rites, *πατριωτικὰ ἱερά*, of her *πάτρα*, being admitted in exchange into the rites of the *πάτρα* into which she married.

This intermarriage between members of different *πάτραι* led to a fresh bond of union called *φρατρία*; the members of which, though not all descended from the same parents, were in virtue of their collateral kinship participators in certain religious rites common to the *phratria*; all these *phratriæ* were distributed in the several tribes, *φυλαί*, which the city, *πόλις*, contained (see Wachsmuth, loc. cit. p. 802).

The combined evidence of inscriptions and of the passage in Dikaiarchos justifies us in assuming that the names under which the several *patræ* are arranged represent either *φρατρίαι*, such as Dikaiarchos mentions, or analogous groups of *πάτραι*

called by some other name. Thus the Amphineoi, *a*, line 20, and *b*, line 12; the Chytrieioi, *a*, line 28; the Lecheioi, *b*, line 27; the Pylloneioi, *c*, line 10; the Boukoleioi, *c*, line 18, would all be *φρατρίαι*, or analogous bodies in which the *πάτραι* ranged under them were associated by community of religious rites and by ties of relationship. The name 'Αλθαίμενιδος, which in *b*, line 11, and *a*, line 19, precedes the entry 'Αμφινέων *πάτραι*, would thus indicate the name of the *φυλή* to which all these groups of *πάτραι* belong. It should be noted that under the heading 'Αμφινείς we find four *πάτραι* called *Θφάδαι*, lines 23-26 *a*, while the *Κρητινάδαι* occur twice under the Chytrieioi, *b*, lines 24 and 26, and again under the Boukoleioi, *c*, line 18. The mutilated entries, *a*, lines 30, 31, 32, all probably contained the same name, *Βουκολίδαί*. This recurrence of the same *πάτρα* in the same and in different *φρατρίαι* may be accounted for if we suppose that the lineal descendants of the same father and mother married members sometimes of their own, sometimes of other *φρατρία*. As the heading and ending of this inscription are wanting, we can only conjecture what was the object of this list of *πάτραι*. Most probably it concerned religious rites, access to which was restricted to the members of certain families, and the list may have been embodied in a decree declaring that these and no other families were so privileged. See the Koian inscription, Rayet, Inscr. Inéd. de Kos, p. 31, No. 10, the Olymos decree already cited, and the Lindian decree, *post* No. CCCLVII, line 42.

Two difficulties remain: *b*, line 12, we have 'Αμφινέω[ν *πάτραι*] as a heading, and two lines below 'Αμφινείς among the *πάτραι* under this heading. Are

we to suppose that in this instance the *φρατρία* took its name from a particular *πάτρα*, or is the coincidence accidental? Again, why does the entry 'Αμφινέων *πάτραι* occur twice (*a*, line 20, and *b*, line 12), and why is there like repetition of *Χυτρίων πάτραι* (*a*, line 28, and *b*, line 19)? This recurrence suggests that some particular function was discharged by *φρατρία* in rotation.

Another question here arises. What was the relation of the *κοίται* mentioned in the preceding decree, No. CCCLI, to these groups of *πάτραι*? We must wait for the publication of the inscription from Karpathos promised by M. Martha (Bullet. de Corr. Hellén. iv, p. 143) for the elucidation of this question.

Line 13 *a*, *ΛΟΙ* seems the termination of a name preceding *Κικυδίδαι*. No double name occurs in any other entry.

Line 23 *c*. This name has been erased.

The name of the tribe 'Αλθαίμενεις, entered twice in this list, is evidently derived from Althaimenes, of whom Diodoros (v, 59) relates that he fled from Krete to Rhodes, and establishing himself at Kamiros built a temple of Zeus Atabyrios on Mount Atabyron. Having by misadventure killed his own father Katreus, king of Krete, on his landing at Rhodes, Althaimenes became an outcast and died of grief, or, according to Apollodoros, iii, 2, § 1, was swallowed up by the earth. The Rhodians afterwards worshipped him with divine honours. This legend makes it probable that a Kretan colony settled at Kamiros in very early times. The connection with Krete is further indicated by the statement in Steph. Byzantinus, s. v. 'Ιεράπυτνα, that Hierapytna was anciently called Kamiros. See Höck, Kreta, ii, pp. 364-366.

CCCLIII.

On a circular convex shield of white marble, encircled by a rim, the left side broken away. Diameter, 1 ft. 5¼ in. Kamiros, Rhodes; S. and B.

ΚΡΑΙΛΥΣΩ
 ΙΑΙΝΕΤΟΥΣΙΑΥΡΙΟΥ
 ΓΑΓΗΣΑΝΤΟΣΕΚΡΑΝΤΩΝ
 ΧΩΡΑΣΤΑΣΕΝΤΑΝΑΣΣΩΙΚΑ
 5 ΣΑΜΕΝΟΥΕΝΤΟΙΣΑΦΡΑΚΤΟΙΣΚ/
 ΑΝΤΟΣΕΝΚΑΜΕΙΡΩΙΚΑΙΙΕΡΟΦΟΙΗ
 ΑΙΕΞΙΕΡΙΣΤΕΥΣΑΝΤΟΣΚΑΙΓΕΝΟΜΕΝΟΥ
 ΑΣΤΡΩΝΚΑΙΣΤΕΦΑΝΩΘΕΝΤΟΣΧΡΥΣΕ
 ΡΟΤΕΤΩΝΜΑΣΤ . . ΝΑ΄ΣΚΑΙΥΡΟΑΣΚΛΑ
 10 ΥΘΙΑΣ . ΤΑΝΚΑΙΕΡΜΑΙΣΤΑΝΚΑΙΥΡΟΣΕΡΑΓΙ
 ΝΕΝΚΑΜΕΙΡΩΚΑΙΥΡΟΡΥΡΓΑΙ . ΛΑΝΚΟΙΝΟ
 ΤΩΝΕΝΛΕ . . ΙΚΑΙΥΡΟΝΑΚΟΡΕΙΩΝ
 ΨΑΙΑΡΟΣΤΑΛΕΝΤΟΣΙΕΡΟΦΟΙΟΥΕΙΣ
 15 ΞΙΣΛΗΜΝΟΝΚΑΙΔΙΔΥΜΕΙΟΝΚΑΙ
 ΤΟΣΕΙΣΑΛΕΞΑΝΔΡΕΙΑΝ
 ΟΝΤΟΣΥΡΟΤΑΣΒΟΥΛΑΣ
 ΟΙΣΤΕΦΑΝΩΙ
 ΨΑΤΕΥΣΔΑΜΟΣΙΟΣ
 ΞΥΑΡΧΟΝΤΑ
 20 ΔΙΙΤΕΑ΄Τ΄

Ἄριστ]οκράτης? Πο.
 Ἄριστ]αινέτου? Σιλυρίου
 στρα]ταγήσαντος ἐκ πάντων
 ἐπὶ τᾶς] χώρας τᾶς ἐν τῇ νάσσῳ κα[ι
 5 στρατευ]σαμένου ἐν τοῖς ἀφράκτοις κα[ι
 ἱεροθυτήσ]αντος? ἐν Καμείρῳ καὶ ἱεροποιή-
 σαντος κ]αὶ ἐξιεριστεύσαντος καὶ γενομένου
 γραμματέως τῶν μ]άστρων καὶ στεφανωθέντος χρυσέ-
 φ στεφάνῳ ὑ]πὸ τε τῶν μάστ[ρω]ν δις καὶ ὑπὸ Ἀσκλα-
 10 πιαστᾶν καὶ κοινο]ῦ Θιασ[ι]τᾶν καὶ Ἑρμαῖστᾶν καὶ ὑπὸ Σεραπι-
 αστᾶν τῶ]ν ἐν Καμείρῳ καὶ ὑπὸ Πυργα[νι]δᾶν κοινο[ῦ
 καὶ] τῶν ἐν Λέ[ροφ] καὶ ὑπὸ Νακορείων
 κ]αὶ ἀποσταλέντος ἱεροποιοῦ εἰς
 καὶ ε]ἰς Λῆμνον καὶ Διδυμείον καὶ
 15 πρεσβεύσαν]τος εἰς Ἀλεξανδρείαν
 καὶ τειμα]θέντος ὑπὸ τᾶς βουλᾶς
 καὶ τοῦ δάμου χρυσέ]φ στεφάνῳ
 γραμ]ματεὺς δαμόσιος
 . . . οὐ ἄρχοντα
 20 Διὶ Τελεί]φ

In the Louvre is a smaller marble shield from Kamiros inscribed with a dedication to the gods by Aleximachos, son of Aristainetos. See Longpérier, in *Bullet. Archéol. de l'Athénæum Français*, 1855, p. 76; Fröhner, *Inscript. Grecques du Louvre*, No. 27; and CCCXXXIV *ante*, which gives a similar dedication on a marble shield from Kos. See also the dedication C. I. 2654, which Böckh attributes to Knidos.

The inscription before us is a fragment of a decree of the demos of Kamiros in honour of some person whose name is broken away, and contains the recital of his services. He was one of the strategi in Rhodes (ἐν τῇ νάσσῳ, line 4), and served in a naval expedition; he filled the high office of ἱεροποιός, and was rewarded with a gold crown by the Mastri, and also by the Asklepiastæ and other societies; he was sent as hieropoios to Lemnos and to the Didymeion, and also served in a mission to Alexandria, probably as πρεσβεύς. A gold crown was conferred on him by the Boulè.

Line 2. Ἄριστ]αινέτου. This restoration is suggested by the fact that on the shield from Kamiros in the Louvre, already referred to, the person honoured is Aleximachos, son of Aristainetos.

Line 3. στρα]ταγήσαντος ἐκ πάντων. We have the same expression in the Louvre dedication already referred to. Longpérier (*Bull. Arch. de l'Athén. Fran.* 1855, p. 76) cites as illustration *παῖδας ἐκ πάντων*, C. I. 232, and τῷ κατὰ πάντων, *ibid.* No. 425, expressions applied to athletes who had been successful against all antagonists. Fröhner (*Inscr. Gr. du Louvre*, p. 37), supposes the phrase ἐκ πάντων on the Louvre shield to be the equivalent of χειροτονηθεὶς στραταγῆς ὑπὸ πάντων. Neither explanation seems satisfactory.

Line 4. ἐπὶ τᾶς] χώρας. The restored words are supplied by the Rhodian dedication, C. I. 2524.

ἐν τῇ νάσσῳ. Compare ἐν τῇ νάσσῳ καὶ ἐν τῇ ἀπέιρῳ, in line 2 of CCCLI *ante*.

Line 5. στρατευ]σαμένου ἐν τοῖς ἀφράκτοις. Compare the Rhodian honorary decrees, C. I. 2525, στρατευσά-

μενον ἐν τε τ[α]ῖς ἀφ[ρά]κτοις [καὶ] ταῖς καταφράκτοις ναυσὶ κατὰ πόλεμον, and *Rev. Archéol. N. S.* xi, p. 219, στρατευσάμενον κατὰ πόλ[εμον] ἐν τε ταῖς καταφράκτοις ναυσὶ καὶ ἐν τριημιολίαις. On this latter passage Foucart (*Rev. Archéol. N. S.* xi, p. 220) observes that κατὰ πόλεμον is not a mere pleonasm, but that it marks the distinction between service in war and expeditions carried on in time of peace as part of the military training of the ephēbi, to which latter also the expression στρατευσάμενοι was applied. It should be noted here that there would have been no room for the words κατὰ πόλεμον on the missing portion of our shield.

Line 6. ἱεροποιή]σαντος. For the functions of the ἱεροποιοί, see *ante*, CCCLI. The missing word at the beginning of this line may be either ἱεροθυτήσ]αντος or δαμιουργήσ]αντος. See the Kamiros dedication published by Foucart, *Rev. Archéol. N. S.* xiv, p. 337.

Line 7. ἐξιεριστεύσαντος. In another Kamiros inscription, *Bullet. de Corr. Hellén.* v, p. 337, line 15, we have ἀρχιαρίστας, where the reading seems certain. The evidence of these two inscriptions justifies Kuster in reading ἱερίστας in the following passage in Hesychios, s.v. ἀγνίτης. ὁ ἀγνισθεὶς μύσους, ἢ ὁ καθάρας τινά: τοὺς δὲ αὐτοὺς καὶ ἱερίστας τινὲς ἔλεγον καὶ τὸ καθαίρειν ἱερίζειν. Schmidt (*Hesych. i*, p. 27) is therefore wrong in substituting ἱερείστας for Kuster's conjecture. The verb ἱεριστεύω is not found in the Lexicons.

Line 9. For the Mastri, see *ante*, No. CCCLI. The γραμματεὺς μάστρων occurs in a Lindian dedication (*Ross, Archäol. Aufsätze*, ii, p. 604).

Lines 10-12. The Asklepiastæ, the κοινόν of Thiasitæ, Hermaistæ, Serapiastæ, Pyrganidæ, Nakoreioi, here mentioned, do not appear elsewhere in Rhodian inscriptions. A temenos dedicated to Asklepios is mentioned in an inscription found at Embonas, three hours distant from Kamiros. For similar religious associations in Rhodes or the neighbouring coasts, see Wescher, *Rev. Archéol. N. S.* x, p. 473. Foucart (*Rev. Archéol. N. S.*

xi, p. 222, note 4) states that the Hermaistæ occur in a Tralles inscription, unedited in 1865, when he wrote this. They are also found in a dedication at Delos (Homolle, in Bull. de Corr. Hellén. iv, p. 190).

Line 18. γραμματεὺς δαμόσιος. This functionary

is mentioned in the Rhodian inscription *ante* CCCXLVI.

Line 19. I can make nothing of this line.

Line 20. Διὶ τελεῖ[φ]. A dedication to 'Εστία and Ζεὺς Τέλειος found at Kamiros is published by Foucart, Rev. Archéol. N. S. xiv, p. 337.

CCCLIV.

On a fragment of stelè of blue marble, the left side only complete. Height, 8½ in.; breadth, 1 ft. 1 in. Kamiros, Rhodes; S. and B.

	ΥΛΟΣΛΛ		β]ουλος
	ΜΟΛΑΣΝΙΚΩΝ		Δα]μόλας Νίκων[ος
	ΦΑΝΤΙΑΣΑΓΗΣΙΟΣ		Φαντίας 'Αγήσιος
	ΤΙΜΩΝΕΥΡΥΔΙΚΟΥΔΑΜΟΚΡ/		Τίμων Εὐρυδίκου Δαμοκρά[της
5	ΡΙΣΤΑΝΑΞΤΙΜΑΚΡ . . ΞΥΣ	5	'Α]ριστάναξ Τιμακρ[ά]εως
	ΚΑΘΥΘΘΕΣΙΑΝΔΕΑΡΙΣΤΑΙΩΝΟΣ		καθ' ὑθεσίαν δὲ 'Αρισταίωνος
	ΗΜΕΡΙΟΣΑΓΡΙΟΥ		'Ημέριος 'Αγρίου
	ΑΚΕΣΤΟΡΙΔΑΣΘΕΥΙ ΕΝΕΥ-		'Ακαστορίδας Θευγένεως
	ΦΥΦΡ . ΝΟΡΑ ΑΙ		Εὐφρ[ά]νωρ? Α . .
10	ΔΑΜΟΣΘ	10	Δαμοσθ[ένης
	ΔΑ		-----

Part of a list of names; lines 5-10 are in smaller letters than lines 1-4.

CCCLV.

On a fragment from a block of white marble, the top and right edge complete. Height, 2½ in.; breadth, 1 ft. 3 in. Kamiros, Rhodes; S. and B.

ΛΟΞΕΝΟΠΟΣ
ΑΙΔΕΣΑΡΙΣ-

Φι]λοξένο Ποσ
. . π]αίδες 'Αριστ

The letters in this fragment are earlier in character than those of the other inscriptions from Kamiros. The right side of the stone is finished for a joint.

CCCLVI.

On a fragment from the front of a square cista, broken off at the second line of the inscription. Height, 3½ in.; breadth, 1 ft. 1½ in. Kamiros, Rhodes; C. T. N.

ΕΡΜΑΙΟΥ

'Ερμαίου

CCCLVII.

On a stèle of blue marble. Height, 3 ft. 1¼ in.; breadth, 1 ft. 5¾ in. Found at Massari, near Lindos, and obtained by me from Dr. Barmann of Rhodes. Published by Foucart, Rev. Archéol. N. S. xv, p. 204.

ΕΔΟΞΕΜΑΣΤΡΟΙΣΚΑΙΛΙΝΔΙΟΙΣΕΡΙΣΤΑΤΑΝ
 ΕΠΕΙΔΗΕΡΙΣΤΑΤΑΙΑΙΡΕΘΕΝΤΕΣΥΓΟΛΙΝΔΙΩΝ
 ΑΝΑΞΑΝΔΡΟΣΓΡΑΓΩΝΟΣΚΑΜΥΝΔΙΟΣ
 ΛΥΣΙΑΣΛΥΣΙΚΡΑΤΕΥΣΛΑΔΑΡ . . ΟΣ
 5 ΕΥΒΟΥΛΟΣΕΥΘΥΜΑΧΟΥΓΡΑΓΙΟΣ
 ΚΑΙΤΟΙΑΙΡΕΘΕΝΤΕΣΑΝΔΡΕΣ
 ΣΥΝΑΓΩΝΙΞΑΣΘΑΙΤΑΙΣΔΙΚΑΙΣ
 ΓΑΥΞΑΝΙΑΣΠΟΛΥΣΙΛΛΟΥΒΡΑΣΙΟΣ
 ΑΣΤΥΜΕΔΩΝΑΝΔΡΟΣΘΕΝΕΥΞΛΙΝΔΟΠΟΛΙΤΑΣ
 10 ΑΓΗΣΑΝΔΡΟΣΠΟΛΥΑΡΑΤΟΥΑΡΓΕΙΟΣ
 ΕΠΙΚΡΑΤΗΣΑΓΗΣΙΔΑΜΟΥΚΛΑΣΙΟΣ
 ΤΕΛΕΞΩΝΔΑΜΟΣ . . ΝΕΥΣΚΛΑΣΙΟΣ
 ΦΙΛΙΩΝΑΝΔΡΟΣ . . . ΕΥΞΛΙΝΔΟΠΟΛΙΤΑΣ
 ΕΠΙΚΡΑΤΗΣΓΡΑΓΣ . . ΚΑΜΥΝΔΙΟΣ
 15 ΔΙΔΥΜΑΚΛΗΣΦΙΛ . . ΟΥΛΙΝΔΟΠΟΛΙΤΑΣ
 ΑΓΗΣΙΛΟΧΟΣΑΓ . . . ΝΔΡΟΥΚΑΤΤΑΒΙΟΣ
 ΑΡΧΙΝΟΜΟΣΦΙΛΟΦΡΟΝΟΣΚΛΑΣΙΟΣ
 ΑΡΧΟΚΡΑΤΗΣΣΤΡΑΤΟΚΛΕΥΣΒΟΥΛΙΔΑΣ
 ΚΑΛΛΙΣΤΡΑΤΟΣΝΙΚΟΣΤΡΑΤΟΥΝΕΤΤΙΔΑΣ
 20 ΑΛΕΞΙΜΑΧΟΣΚΛΕΑΝΔΡΙΔΑΛΑΔΑΡΜΙΟΣ
 ΑΛΕΞΙΜΑΧΟΣΜΙΚΥΛΟΥΛΑΔΑΡΜΙΟΣ
 ΕΥΚΛΗΣΑΦΑΙΣΤΙΩΝΟΣΑΡΓΕΙΟΣ
 ΔΕΙΝΙΑΣΑΝΘΑΓΟΡΑΛΙΝΔΟΠΟΛΙΤΑΣ
 ΙΓΡΑΣΟΣΜΙΚΙΩΝΟΣΛΙΝΔΟΠΟΛΙΤΑΣ
 25 ΚΑΛΛΙΓΝΩΤΟΣΔΑΜΟΣΘΕΝΕΥΣΚΛΑΣΙΟΣ
 ΑΡΙΣΤΟΜΑΧΟΣΑΛΕΞΑΡΧΟΥΓΡΕΔΙΕΥΣ
 ΦΑΙΝΙΠΡΟΣΕΠΙΚΡΑΤΕΥΣΚΛΑΣΙΟΣ
 ΝΙΚΑΓΟΡΑΣΑΡΙΣΤΟΓΕΝΕΥΣΝΕΤΤΙΔΑΣ
 ΦΙΛΟΚΡΑΤΗΣΔΑΜΟΚΡΑΤΕΥΣΛΙΝΔΟΠΟΛΙΤΑΣ
 30 ΚΛΕΑΓΟΡΑΣΚΟΜΑΤΑΚΛΑΣΙΟΣ
 ΑΓΗΣΙΣΤΡΑΤΟΣΕΥΔΙΚΟΥΒΟΥΛΙΔΑΣ
 ΠΙΣΤΟΚΡΑΤΗΣΘΕΥΓΕΝΕΥΣΚΛΑΣΙΟΣ
 ΞΕΝΟΦΩΝΚΛΕΙΤΩΝΟΣΒΡΑΣΙΟΣ
 ΦΑΕΘΩΝΦΙΛΟΚΡΑΤΕΥΣΛΑΔΑΡΜΙΟΣ
 35 ΑΛΚΙΜΕΔΩΝΦΙΛΙΩΝΟΣΛΙΝΔΟΠΟΛΙΤΑΣ
 ΟΝΟΜΑΚΛΗΣΜΕΛΑΝΩΠΟΥΛΙΝΔΟΠΟΛΙΤΑΣ
 ΘΕΑΙΔΗΤΟΣΠΟΛΥΧΑΡΜΟΥΝΕΤΤΙΔΑΣ
 ΑΝΔΡΕΣΑΓΑΘΟΙΕΓΕΝΟΝΤΟΣΥΝΔΙΑΦΥΛΑΞΑΝΤΕΣΛΙΝΔΙΟΙΣΟΡΩΣ
 ΤΑΙΑΙΡΕΞΙΕΣΓΙΝΩΝΤΑΙΕΝΛΙΝΔΩΙΤΩΝΙΕΡΕΩΝΚΑΙΙΕΡΟΘΥΤΑΝΚΑ .
 40 ΙΕΡΟΠΟΙΩΝΚΑΙΤΩΝΑΛΛΩΝΤΩΝΕΡΙΤΑΚΟΙΝΑΤΑΣΣΟΜΕΝ . . ΝΕΞ
 ΑΥΤΩΝΛΙΝΔΙΩΝΚΑΘΑΚΑΙΕΝΤΟΙΣΝΟΜΟΙΣΓΕΓΡΑΠΤΑΙΚΑ . . ΗΜΕΤΕ
 ΧΩΝΤΙΤΩΝΕΝΛΙΝΔΩΙΙΕΡΩΝΟΙΜΗΚΑΙΠΡΟΤΕΡΟΝΜΕΤΕΙΧΟΝΔΕΕΔΟ
 ΧΘΑΙΤΟΙΣΜΑΣΤΡΟΙΣΚΑΙΛΙΝΔΙΟΙΣΕΡΑΙΝΕΣΑΙΑΥΤΟΥΣΟΤΙΑΝΔΡΕΣ
 ΑΓΑΘΟΙΕΓΕΝΟΝΤΟΠΕΡΙΤΑΙΕΡΑΤΑΛΙΝΔΙΩΝΚΑΙΑΝΑΓΡΑΨΑΙΤΟΔΕΤΣ
 45 ΨΑΦΙΣΜΑΕΣΣΤΑΛΑΝΛΙΘΙΝΑΚΑΙΘΕΜΕΙΝΕΣΤΟΙΕΡΟΝΤΑΣΑΘΑΝΑ .
 ΟΡΩΣΓΡΑΣΙΝΤΟΙΣΕΡΙΓΙΝΟΜΕΝΟΙΣΦΑΝΕΡΟΙΗΙΟΤΙΛΙΝΔΙΟΙΤΩΝΑ
 ΓΑΘΩΝΑΝΔΡΩΝΜΝΑΜΑΝΠΟΙΕΥΝΤΑΙΕΣΤΟΝΑΓΑΝΤΑΧΡΟΝΟΙΤΟ
 ΔΕΑΝΑΛΩΜΑΤΟΕΣΤΑΝΣΤΑΛΑΝΚΑΙΤΑΝΑΝΑΓΡΑΦΑΝΟΙΕΡΕΥΣ . . .
 ΑΘΑΝΑΣΤΕΛΕΣΑΤΩΡΩΣΔΕΑΣΤΑΛΑΤΕΘΗΙΕΣΤΟΙΕΡΟΝΤΑΣ
 50 . ΘΑΝΑΣΤΟΙΕΡΙΣΤΑΤΑΙΕΡΙΜΕΛΗΘΕΝΤΩΤΟΙΕΝΑΡΧΑΙΕΟΝΤΕΣ.

- Ἔδοξε μάστροις καὶ Λινδίοις ἐπιστατᾶν
 ἐπειδὴ ἐπιστάται αἰρεθέντες ὑπὸ Λινδίων
 Ἀνάξανδρος Πάγωνος Καμύνδιος
 Λυσίας Λυσικράτους Λαδάρ[μ]ιος
 5 Εὐβουλος Εὐθυμάχου Πάγιος
 καὶ τοὶ αἰρεθέντες ἄνδρες
 συναγωνίζασθαι ταῖς δίκαις
 Πausανίας Πολυζάλου Βράσιος
 Ἀστυμέδων Ἀνδροσθένης Λινδοπολίτας
 10 Ἀγήσανδρος Πολυαράτου Ἀργεῖος
 Ἐπικράτης Ἀγησιδάμου Κλάσιος
 Τελέσων Δαμοσ[θέ]νευς Κλάσιος
 Φιλίων Ἀνδροσ[θέν]ευσ Λινδοπολίτας
 Ἐπικράτης Πάγω[ν]ος Καμύνδιος
 15 Διδυμακλῆς Φιλί[ν]ου Λινδοπολίτας
 Ἀγησίλοχος Ἀγ[ησά]νδρου Καττάβιος
 Ἀρχίνωμος Φιλόφρονος Κλάσιος
 Ἀρχοκράτης Στρατοκλεῦς Βουλίδας
 Καλλίστρατος Νικοστράτου Νεττίδας
 20 Ἀλεξίμαχος Κλεανδρίδα Λαδάρμιος
 Ἀλεξίμαχος Μικύλου Λαδάρμιος
 Εὐκλῆς Ἀφαιστίωνος Ἀργεῖος
 Δεινίας Ἀνθαγόρα Λινδοπολίτας
 Ἴππασος Μικίωνος Λινδοπολίτας
 25 Καλλίγνωτος Δαμοσθένης Κλάσιος
 Ἀριστόμαχος Ἀλεξάρχου Πεδιεὺς
 Φαίνιππος Ἐπικράτους Κλάσιος
 Νικαγόρας Ἀριστογένευσ Νεττίδας
 Φιλοκράτης Δαμοκράτους Λινδοπολίτας
 30 Κλεαγόρας Κομάτα Κλάσιος
 Ἀγησίστρατος Εὐδίκου Βουλίδας
 Πιστοκράτης Θευγένευσ Κλάσιος
 Ξενοφῶν Κλείτωνος Βράσιος
 Φαέθων Φιλοκράτους Λαδάρμιος
 35 Ἀλκιμέδων Φιλίωνος Λινδοπολίτας
 Ὀνομακλῆς Μελανώπου Λινδοπολίτας
 Θεαίδητος Πολυχάρμου Νεττίδας
 ἄνδρες ἀγαθοὶ ἐγένοντο συνδιαφυλάξαντες Λινδίοις ὅπως
 40 ταὶ αἰρέσεις γίνωνται ἐν Λίνδῳ τῶν ἱερέων καὶ ἱεροθυτᾶν κα[ὶ]
 ἱεροποιῶν καὶ τῶν ἄλλων τῶν ἐπὶ τὰ κοινὰ τασσομέν[ω]ν ἐξ
 αὐτῶν Λινδίων καθὰ καὶ ἐν τοῖς νόμοις γέγραπται κα[ὶ] μ]ὴ μετέ-
 χωντι τῶν ἐν Λίνδῳ ἱερέων οἱ μὴ καὶ πρότερον μετεῖχον· δεδύ-
 χθαι τοῖς μάστροις καὶ Λινδίοις ἐπαινεῖσαι αὐτοὺς ὅτι ἄνδρες
 ἀγαθοὶ ἐγένοντο περὶ τὰ ἱερά τὰ Λινδίων καὶ ἀναγράψαι τότε τὸ
 45 ψάφισμα ἐς στάλαν λιθίαν καὶ θέμειν ἐς τὸ ἱερὸν τᾶς Ἀθᾶνας
 ὅπως πᾶσιν τοῖς ἐπιγινομένοις φανερόν ᾗ ὅτι Λινδιοὶ τῶν ἀ-
 γαθῶν ἀνδρῶν μνάμαν ποιεῦνται ἐς τὸν ἅπαντα χρόνον· τὸ
 δὲ ἀνάλωμα τὸ ἐς τὴν στάλαν καὶ τὴν ἀναγραφὰν ὁ ἱερεὺς [τᾶς
 Ἀθᾶνας τελεσάτω· ὅπως δὲ ἂν στάλα τέθῃ ἐς τὸ ἱερὸν τᾶς
 50 Ἀθᾶνας τοὶ ἐπιστάται ἐπιμεληθέντων τοὶ ἐν ἀρχᾷ ἔοντες.

This is a decree of the μάστροι and Lindians in honour of a Commission composed of ἐπιστάται and other persons associated with them who had been chosen to superintend the elections of the ἱερεῖς and other ministers of religion, and to take care that these persons are chosen according to law, and only from among the citizens of Lindos, ἐξ αὐτῶν Λινδίων (lines 40, 41). The commissioners were also charged to prevent any persons from taking part in the Lindian Sacred Rites, ἱερά, who had not formerly enjoyed this privilege. The decree is ordered to

be engraved on a marble stelè and set up in the Hieron of Athenè Lindia.

M. Foucart has edited this inscription from a copy given him by Dr. Barmann, which on collation with the stone exhibits many inaccuracies, of which the following may be noted:—

Line 3. Ἐ[ρ]ά[τ]ω]νος for Πάγωνος.

Line 5. Ποσ . . . for Πάγιος. This line is wrongly transposed to below line 7.

Line 14. Παπ . . . s for Πάγω[ν]ος.

Line 15. Μ ου for Φιλί[ν]ου.

Line 26. This line omitted.

Line 40. This line is incorrect after *ἄλλων*.

Line 47. [*μνει*] *ἄν* for *μνάμαν*.

In several lines single letters are omitted which are perfectly legible on the stone.

Line 1. *Ἔδοξε μάστροις καὶ Λινδίοις*. In editing this inscription (Rev. Archéol. N. S. xv, p. 209) M. Foucart considers the *μάστροι* in the heading as the senate of Lindos. It is however clear from the evidence of inscriptions, *ante* Nos. CCCXLIX, CCCLI, that the *μάστροι* were not peculiar to Lindos, but that they exercised authority in religious matters both at Ialysos and Kamiros, in which latter city they were elected by the *κτοινάται*. Their authority is marked by their position in the heading both of Lindian and Ialysian decrees in which they precede the *demos*. See *ante* No. CCCLI, where I have collected the evidence as to *μάστροι* in Rhodes or elsewhere, so far as I could gather it from inscriptions or notices in ancient authors. After *ἐπιστατῶν* at the end of this line *γνώμα* must be understood, as Foucart remarks. It may have been omitted by an oversight of the lapidary.

In a Lindian decree, Ross, Hellenika, p. 113, No. 47, we have the complete form, *ἔδοξε μάστροις καὶ Λινδίοις ἐπιστατῶν γνώμα*. These *ἐπιστάται*, 'inspectors' or 'superintendents,' are mentioned in connection with religious ministrations in other Rhodian inscriptions. On a marble found on the site of the temple of Apollo Erethimios they are associated with *ἐπίσκοποι*, *ιεροποιοί*, and other ministers of the temple in a list in which they take precedence of all the rest. See Ross, Inscr. Ined. iii, No. 276. That the office was elective we know from our inscription, line 2, and its permanency is proved by the expression *τοὶ ἐν ἀρχῇ ἔόντες*, line 50. Here and in the inscription, Ross, Inscr. Ined. iii, No. 276, the number of *epistatæ* is three.

The *ἐπιστάται* mentioned in another Lindian inscription, Ross, Archäol. Aufs. ii, p. 599, No. 9, are described as *τοὶ πεμφθέντες ὑπὸ τοῦ δάμου*. These were probably commissioners who were appointed for some special purpose, as they were not Lindian citizens. See Ross, *loc. cit.* p. 600. In the island of Megistè (Castel Rosso), on the Lykian coast, Ross copied a dedication to Apollo Megisteus by two *epistatæ*. See his Hellenika, p. 67. *Ἐπιστάται* occur elsewhere in inscriptions in connection with *ιεροποιοί* and with temples. See C. I. 76, 160, 2266.

Line 3. *Καμύνδιος*. This name occurs in another Rhodian inscription (Ross, Arch. Aufs. ii, p. 612, No. 22), and on one from Karpathos (Bull. de Corr. Hellén. iv, p. 271).

Lines 6, 7. *καὶ τοὶ αἰρεθέντες ἄνδρες συναγωνίζασθαι ταῖς δίκαις*. The *δίκαι* which these commissioners are appointed to conduct are, it may be presumed, suits against those who claimed rights in respect to the *ιερά*, to which they were not entitled; see lines 41, 42. The expression *συναγωνίζασθαι* shows, as Foucart remarks, that they were the assessors of the *ἐπιστάται* in these causes. On the right to participate in sacrifices alluded to here, see Waddington-Lebas, v, § 2, p. 105, No. 339; Rayet, Inscr. Inéd. de Kos,

pp. 52-56; Foucart, Rev. Archéol. N. S. xv, p. 216; Foucart-Lebas, ii, § 1, p. 2.

Line 9. *Λινδοπολίτας*. This name, which recurs lines 15, 23, 24, 29, and in a Rhodian inscription, Bull. de Corr. Hellén. v, p. 334, may be compared with *Νεοπολίτας* which we find in the inscription from the temple of Apollo Erethimios (Ross, Inscr. Ined. iii, No. 277), and which Ross *ad loc.* considers to be the name of a Rhodian Deme. He supposes that *Πολίτας*, which occurs in the same inscription, designates a citizen of Rhodes itself, the dominant *πόλις* in the island. *Καρπαθιοπολίτας* occurs in Rhodian inscriptions, C. I. 2538, 2539, and Ross, Inscr. Ined. iii, p. 15, No. 265; also in a Karpathian inscription, Bull. de Corr. Hellén. iv, p. 271.

Line 19. *Νεττίδας*, which recurs lines 28, 37. An inscription published by me in the Journal of Hellenic Studies, ii, p. 354, records a decree bestowing a crown on a certain Sosikrates, son of Kleonymos of Netteia, and ordering that the record of this decree be engraved on a stèle and set up at Netteia in the Hieron of Zeus Patröos. I copied this inscription at Apolakkia in Rhodes in 1853; it was then lying among the stones collected for building a church at Apolakkia, and it had been found with other marbles at a short distance from that village. The site of Netteia was therefore probably very near Apolakkia (see my Travels and Discoveries, i, p. 198). This village is near the southwest coast of the island and may very well have been included in the territory of Lindos (see the map in my Travels, frontispiece to vol. i).

Lines 20, 21, 34. *Λαδάρμιος*. This deme occurs in an inscription (C. I. 2513) which was copied by Fourmont, and in his notes is entered as having been in a Consul's house at Chios. Böckh places it under Kos, but it is more probably Rhodian (see C. I. 2545). In a mountainous district of Rhodes, about half-way between the two coasts, is a village called Laerma, the name of which may be a corruption of Ladarmia. It is a little to the north-west of Lindos.

Line 22. *Ἀργεῖος*. This occurs in another Rhodian inscription (Foucart, in Rev. Archéol. N. S. xiii, p. 360, No. 30). Argos must have been a Rhodian deme. There is a district in Kalymnos still called *Ἄργος*.

Line 26. *Πεδιεύς*. Foucart identifies the inhabitants of this deme with the *Πεδιεύς ἐν Λίνδῳ* in the lists of Karian tributaries (see Köhler, Urkunden, p. 192). *Πεδιεύς* occurs in Rhodian inscriptions, Ross, Hellen. p. 104, No. 31, and Bull. de Corr. Hellén. v, p. 334. In another Rhodian inscription, Rev. Archéol. N. S. xiii, p. 369, No. 32, we have the feminine, *Πεδι[άδος]*.

Line 39. *ιεροθυτῶν*. *ιεροθύται* are mentioned in the following Rhodian inscriptions: the treaty between Hierapytna and Rhodes, Naber in Mnemosyne, 1852, i, p. 79; Ross, Archäol. Aufsätze, ii, pp. 589-618, Nos. 9, 16, 17; Foucart, Rev. Archéol. N. S. xi, p. 219, No. 1; *ibid.* xv, p. 218, No. 61. They appear to have been a college of at least fifteen presided over by an *ἀρχιεροθύτης* (see Ross, Arch. Aufs. *ibid.* Nos. 9, 16). Among the honours accorded to public benefactors was *σίτησις ἐν ιεροθυτείῳ* (Ross, Arch. Aufs. *ibid.*

Nos. 1, 21, 22), which must have been a favour analogous to the *σίτησις ἐν πρυτανείῳ* of other Greek states. Pausanias (iv, § 32, 1) speaks of a *ιεροθύσιον* where were statues of all the Hellenic Gods. See Vischer, *Kleine Schriften*, ii, p. 29; Foucart, in *Rev. Archéol.* N. S. xv, p. 215. It may be inferred from our inscription and from those already cited from the Mnemosyne and from Ross (*Arch. Aufs.* ii, p. 605, No. 16), that the *ιεροθύται* ranked after the *ιερείς* and before the *ιεροποιοί*. See also C. I. 1297. In Agrigentum, Segesta, and Melita the *ιεροθύτας* was the eponymous magistrate. See C. I. 5491, 5546, 5752. According to Pausanias (viii, § 42, 5) three *ιεροθύται*, chosen from the *δοτοί*, were associated with the *ίερεία* in a sacrifice to Demeter at Phigalia. On

the functions of the *ιεροθύται* see Vischer, *Kleine Schriften*, ii, p. 30. He thinks that they were not priests but rather ministers representing the state in matters relating to worship (Cult-beamte). In that capacity they invited guests to the *κοινή ἐστία*. In the treaty between Rhodes and Hierapytna already referred to, the *ιερείς* and *ιεροθύται* are ordered to pray to the Rhodian Gods.

Line 40. *ἐπὶ τὰ κοινά*. By *κοινά* are evidently meant *κοινὰ ἱερά*.

ἐξ αὐτῶν Λινθίων. This must be connected with *ταὶ αἰρέσεις*, line 39. All these functionaries were to be chosen from Lindian citizens, just as in the already cited passage of Pausanias, viii, § 42, 5, the *ιεροθύται* are chosen from the *δοτοί*.

CCCLVIII.

On a circular altar or pedestal of white marble, which has been hollowed out, probably to form a mortar with a hole at the bottom. Externally the upper part of the inscription has been cut away so as to form a conical foot to the mortar. Diameter, 1 ft. 9½ in. Found at Mallona, near Lindos, in 1862; S. and B. Wescher, *Rev. Archéol.* N. S. x, p. 462; Foucart, *Les Associations Relig.* p. 229; Lüders, *Die Dionysisch. Künstler*, p. 167, No. 55.

Ο Ε Σ /
) Δ - γ Δ -) Ε Ν Τ Α Υ Π Ο
 Τ Ο Υ Κ Ο Ι Ν Ο Υ Ι Ο Υ Δ Ι Ο Ν Υ Σ Ι Α Σ Τ Α Ν Α Θ Α Ν Α Ι Σ Σ Τ Α Ν Δ Ι Ο Σ
 Α Τ Α Β Υ Ρ Ι Α Σ Τ Α Ν Ε Υ Φ Ρ Α Ν Ο Ρ Ι Ω Ν Τ Ω Ν Σ Υ Ν Α Θ Η Ν Α Ι Ω Κ Ν Ι Δ Ι Ο
 5 Χ Ρ Υ Σ Ε Ω Σ Τ Ε Φ Α Ν Ω Κ Α Ι Α Ν Α Γ Ο Ρ Ε Υ Σ Ε Σ Ι Ν Ι Σ Σ Τ Ο Ν Α Ε Ι Χ Ρ Ο Ν Ο Ν
 Ε Π Η Ρ Ε Α Σ Θ Ε Ν Τ Ο Σ Δ Ε Τ Ο Υ Κ Ο Ι Ν Ο Υ Π Ε Ρ Ι Τ Ω Ν Τ Ο Π Ω Ν Κ Α Ι
 Α Ν Α Λ Ω Θ Ε Ι Σ Α Ν Ι Σ Σ Τ Α Π Ρ Α Γ Μ Α Τ Α Ζ Φ Ν Κ Α Ι Τ Α Υ Τ Ε Σ Η Π Α Ν
 Γ Ε Ι Λ Ε Τ Ο Τ Ω Κ Ο Ι Ν Ω Κ Α Ι Φ Ι Λ Ο Τ Ε Ι Μ Η Θ Ε Ν Τ Ο Σ Ε Ι Σ Ε Υ Α Ρ Ε Σ Τ Η
 Σ Ι Ν Τ Ω Ν Ε Ρ Α Ν Ι Σ Σ Τ Α Ν Π Λ Ε Ο Ν Α Κ Ι Σ Κ Α Ι Ε Π Α Ν Γ Ε Ι Λ Α Μ Ε Ν Ο Υ Ε Ι Σ Ε
 10 Π Ι Σ Κ Ε Υ Α Ν Τ Ο Υ Τ Ο Π Ο Υ Ζ Ρ Κ Α Ι Α Λ Λ Ε Σ Ε Π Α Ν Γ Ι Λ Λ Μ Ε Ν Ο Υ Ι Σ Τ Α
 Ο Ι Κ Η Τ Η Ρ Ι Α Ζ Ρ Κ Α Ι Α Λ Λ Α Σ Ε Π Α Ν Γ Ι Λ Λ Μ Ε Ν Ο Υ Ε Ι Σ Ε Ν Θ Η Μ Α Τ Λ Ο Π Λ Ο
 Σ Ι Ο Σ Τ Ο Υ Τ Ο Π Ο Υ Ζ Ρ Κ Α Ι Τ Α Σ Γ Υ Ν Α Ι Κ Ο Σ Α Υ Τ Ο Υ Α Ρ Ε Τ Η Σ Μ Ε Ν Τ Ε Ι Μ Λ Θ Ε Ι
 Σ Α Σ Υ Π Ο Τ Ο Υ Κ Ο Ι Ν Ο Υ Τ Σ Ι Α Σ Τ Α Ν Α Θ Α Ν . . Σ Τ Α Ν Δ Ι Ο Σ Α Τ Α Β Υ Ρ Ι Α Σ Τ Α Ν
 Ε Υ Φ Ρ Α Ν Ο Ρ Ι Ω Ν Τ Ω Ν Α Θ Ε Ι Σ Α Σ Τ Ω Κ Ο Ι Ν Ω
 15 Α Θ Α Ν Α Ν Α Λ Ω Μ Α Τ Ω Ν Ε

καὶ τειμα]θέντα ὑπὸ
 τοῦ κοινῆ τοῦ Διονυσιαστῶν Ἀθαναῖστῶν Διοσ-
 αταβυριαστῶν Εὐφρανορίων τῶν σὺν Ἀθηναίῳ Κνιδίῳ
 5 χρυσεῷ στεφάνῳ καὶ ἀναγορεύσειν ἰσὺς τὸν ἀεὶ χρόνον·
 ἐπηρεασθέντος δὲ τοῦ κοινῆ περὶ τῶν τόπων καὶ
 ἀναλωθεισῶν ἰσὺς τὰ πράγματα Ζφν καὶ ταύτες ἤπαν-
 γείλετο τῷ κοινῆ καὶ φιλοτειμηθέντος εἰς εὐαρέστη-
 σιν τῶν Ἐρανισστῶν πλεονάκιδος καὶ ἐπανγυλαμένου εἰς ἐ-
 10 πισκευὰν τοῦ τόπου Ζφ?ε καὶ ἄλλας ἐπανγυλαμένου εἰς ἐνθήματα ὀπλό-
 σιος? τοῦ τόπου Ζρ καὶ τῆς γυναικὸς αὐτοῦ Ἀρετῆς μὲν τειμαθεί-
 σασ ὑπὸ τοῦ κοινῆ τ[οῦ Διονυ]σιαστῶν Ἀθαν[αῖ]στῶν Διοσαταβυριαστῶν
 Εὐφρανορίων τῶν [σὺν Ἀθηναίῳ Κνιδίῳ καὶ . . .]αθείσας τῷ κοινῆ
 15 Ἀθανα[ῖστῶν ἀ]ναλωμάτων

This inscription exhibits great carelessness in the orthography, and must be of a late period. Thus we have a double *σ* in *Ἀθαναῖστῶν*, line 2; *ἰσ* for *εἰς*, lines 4, 6; *Ἐρανισστῶν*, line 8; *ταύτες* for *ταύτας*, line 6; *ἄλλες* for *ἄλλας*, line 9; *ἤπανγείλετο*, line 7, is a barbarous form for *ἐπηγγείλατο*, and this verb is left without a nominative case.

The inscription is part of a decree bestowing

honours on some benefactor of several religious associations at Rhodes.

Lines 1-5. We are told that this benefactor, whose name must have been in the missing upper part of the decree, was honoured with a golden crown and perennial proclamations by the *κοινόν* of the Dionysiastai, the Athanaïstai, and Diosatabyriastai Euphranorioi, who were associated with the Knidian Athenaios.

In line 6 foll., it is stated that the community from whom the decree emanates had been molested about certain localities which doubtless had been used by the *κοινόν* for the celebration of their religious rites. This had led to litigation, *πράγματα* (line 7), the cost of which was 550 drachmæ. This sum had been furnished by the person honoured in the decree, who had also given 560 drachmæ for setting the ground in order; *εἰς ἐπισκευὰν τοῦ τόπου* (line 10), for the lodgings, *οἰκητήρια* (line 11), 100 drachmæ, and an equal sum for a purpose which, from the illegible condition of the last word in line 11, cannot be explained.

I have already noticed the Religious Associations of Rhodes. See *ante* CCCXLIV, and the Netteian decree (Journal of Hellenic Studies, ii, pp. 357-360). The epithet *Εὐφρανόριοι* attached to the *Διοσταβυριασταί* here may have been derived from the Euphranor who is mentioned in the Netteian decree.

Line 6. *περὶ τῶν τόπων*. Compare C. I. 2525 b, line 120: *καὶ ταῖς ἐπιχύσεσι ἐπὶ τῶν τόπων εἰς τὸν αἰὲ χρόνον*.

Line 7. *Λφν*. The siglum *Λ* which here represents the drachma is explained in Pseudo-Galen. *περὶ μέτρων*, c. ii; ap. Hultsch, *Metrol. Script. Reliqu.* i, p. 220: *Αἱ δὲ δύο γράμμασι συνάπτουσαι κατὰ θάτερον πέρασ ὥστε γωνίαν ποιεῖν δραχμὴν σημαίνουσι Λ*. With this siglum may be compared the *Ι'* which oc-

curs in a Knidian inscription, to denote the drachma. (See my *Hist. Disc.* ii, p. 756, No. 41.)

Line 11. *εἰς τὰ οἰκητήρια*. These were probably houses where certain officers and members of the *κοινόν* were lodged either during the celebration of certain festivals or permanently. Such lodges would be in the vicinity of the temple or other place of worship of the *κοινόν*.

εἰς ἐνθήματα ΟΠΛΟσιος τοῦ τόπου. I can only read the first four letters thus, *ΟΠΛΟσιος*. Wescher reads *ἐνθήματα (οἰκή)σιος*, but the letters which I print in uncials are certainly not *ΟΙΚΗ*. Foucart suggests *κοσμή]σιος*, but that is equally at variance with the stone. The word may be a blundered form of *δπλασις*, 'equipment.' The barbarous ignorance of the lapidary has been already noticed. *ἐνθήματα* is probably used here in the same sense in which we find *ἐνθεμα* in an inscription, C. I. 3599, lines 13, 15: *τοὺς δὲ τραπεζίτας, ἐπεὶ διαγεγραμμέ[να ἢ τὰ διά]φορα, ἔχειν ἐνθεμα [δ]ιδόντας τό[κ]ον αὐτῶν δέκατον . . . τοὺς δὲ [τραπεζίτας] ἔχειν ἐνθεμα τὰς μυρίας . . . Ἀλεξανδρείας*. In this passage the word clearly means money deposited with a banker.

The litigation mentioned, line 6 of our inscription, may have made it necessary to deposit a sum in court, *pendente lite*, or as a security or indemnity in contingencies which might arise.

CCCLIX.

On the end of a blue marble cist found near Rhodes. Height, 7½ in.; width, 1 ft. 1½ in. C. T. N.

ΠΑΥΣΑΝΙΑΣ

Πανσανίας

ΠΑΥΣΑΝΙΑ

Πανσανία

ΡΥΝΧΙΔΑΣ

'Ρυνχίδας.

'Ρυνχίδας. This is the ethnic of a deme otherwise unknown. In the inscription from Embonas in Rhodes, published by Martha, *Bull. de Corr. Archéol.*

iv, p. 138, we find, line 4, *τὰς γὰς τὰς ἐν 'Ρογκ[ύ]φ*. This may be the same deme.

CCCLX.

Round a marble cup. Height, 5½ in.; diameter, inclusive of handles, 9¼ in. Rhodes; C. T. N.

ΑΠΟΤΑΦΩΝΤΑΦΩΝ

'Αποτάφων ταφών.

These words are inscribed round the body of the cup, which is encircled with an ivy wreath in relief. It is solid, has two handles, and resembles in form the skyphos of fictile art. On the top are two leaves of the vine or plane in slight relief; in the centre of each leaf a small hole has been drilled, probably for the attachment of some object in metal. The bottom of the foot of the cup presents a fractured surface shewing that it has been broken off from a support of some kind. This support would probably be a small column. The word *ἀπόταφοι* is thus explained by Hesychios s. v. *οἱ συνηριστευκότες τοῖς ἐλευθέροις δοῦλοι, καὶ μὴ*

συνταφέντες αὐτοῖς. Suidas, s. v., gives a different explanation. The *ἀπόταφος* according to him is *ὁ ἀπεστερημένος τῶν προγονικῶν τάφων οὕτω Δείναρχος*. It would seem from a comparison of these two passages that the word *ἀπόταφος* was in the time of Deinarchos applied to those who were deprived of the right of burial in the tombs of their forefathers, and that slaves who had earned their liberty were also called *ἀπόταφοι* because they had the privilege of a separate place of burial. In our dedication *ταφών* must be understood as the Doric contracted form of *ταφείων*, 'a burying ground,' which occurs in two Palmyrene inscriptions, C. I. 4507; Waddington-

Lebas, Pt. vi, § 8, Nos. 2619, 2621; in another Palmyrene inscription, No. 2625, *ibid.*, we have *ταφαιών*. The Rhodian inscription, *Bullet. de Corr. Hellén.* iv, p. 139, contains the grant of a burial ground to certain eranists, which is marked off by

boundaries, *ὡς ὄροι κείνται*. I think it more than probable that the vase on which our inscription is engraved is broken off from a small pillar which marked the boundary of such a burial ground, or surmounted a large tomb; see C. I. 534, 535.

CCCLXI.

On a tablet of white marble. Length, 1 ft. $\frac{1}{2}$ in.; height, 6 $\frac{1}{4}$ in. Rhodes; A. B.

ΑΙΓΥΠΤΟΥΜΕΔΕΟΥΣΙΒΑΘΥΚΛΗΡΟΙΟΣΑΙΣΤΗΣ
ΞΕΙΝΕΓΓΑΡΑΓΠΡΟΠΥΛΩΙΤΟΥΣΔΕΘΕΤΟΙΑΚΟΡΟΣ
ΒΩΜΟΥΣΑΘΑΝΑΤΟΙΣΙΝΕΠΤΕΙΓΕΡΑΣΑΥΤΟΙΑΝΑΚΤΕΣ
ΚΕΔΝΟΙΣΕΥΡΩΠΤΑΣΤΑΙΣΙΝΕΝΕΙΜΑΝΙΣΟΝ
5 ΜΟΥΝΩΙΕΝΑΙΣΕΙΟΙΣΙΤΟΔΕΚΛΕΟΣΑΦΘΟΝΟΝΩΝΗΡ
ΕΓΜΑΚΑΡΩΝΑΝΥΣΑΙΦΑΤΙΔΙΚΑΙΟΣΥΝΑΙ

*Αιγύπτου μεδέουσι βαθυκλήριο Σαΐστης,
Ξεῖνε, παρὰ προπύλῳ τούσδε θέτο ζάκορος
Βωμοὺς ἀθανάτοισιν, ἐπεὶ γέρας αὐτοὶ ἀνακτες
Κεδνοῖς Εὐρώπας παισὶν ἔνειμαν ἴσον
5 Μούνῳ ἐν αἰζείοισι· τόδε κλέος ἀφθονον ὄνηρ
ἐγ μακάρων ἀνύσαι φατὶ δικαιοσύνα.*

This is a dedication of altars to two or more of the Ptolemies, kings of Egypt, who are here styled *Αιγύπτου μεδέοντες* and *ἀθάνατοι*, from which latter epithet we may infer that they were deceased at the time of the dedication. The person who erects the altars is one Saïstes, who is styled a *ζάκορος*, *id. qu. νεώκορος*, a sacred minister in some temple, probably the one near the *πρόπυλον* of which the altars were placed. The inscription goes on to state the motive for the dedication. Saïstes had alone of his compeers received from the kings an honour equal to that bestowed on the trusty sons of Europe.

The concluding words of the dedication are not clear, but if we connect *ἐγ μακάρων* with *κλέος*, the sense seems to be this: 'he declares that he achieved through justice this ample renown bestowed by the Blessed ones.' We may assume that Saïstes was an Egyptian. The name occurs neither in the Index to Böckh's Corpus nor in Pape's Lexicon of names. What the honour was which was con-

ferred on him alone among his countrymen is not stated. If we translate the expression *ἐν αἰζείοισι*, 'among warriors,' the distinction may have been his enrolment into some corps such as *διάδοχοι πρὸς τὴν αὐλήν*, who were originally composed exclusively of Macedonians (see Polyb. xv, 29. 1, 2, and Lumbruso, *Économie Politique de l'Égypte sous les Lagides*, p. 224). The word *δικαιοσύνα* may mean 'through the justice of his Royal benefactors,' or 'on account of his own justice.'

The inscription, so far as I can judge from the form of the letters, would not be later than the time of Ptolemy Euergetes I.

It should be noted that, though this inscription was obtained by Mr. Consul Biliotti at Rhodes, I am not aware of any evidence that it was found there. The mention of a *πρόπυλον*, line 2, would rather lead me to suppose that this marble was brought from Alexandria in some Greek ship, and sold at Rhodes.

CCCLXII.

On a fragment of white marble, broken on all sides. Height, 9 $\frac{1}{2}$ in.; width, 3 in. Rhodes; A. B.

ΜΟΣ
ΙΣ
ΙΛΑ
ΙΘΝ
5 ΙΝ
ΥΤΟ
ΝΚΑΙ
ΥΓΕ
Ι

CCCLXIII.

On a circular piece of blue marble, the back of which is convex, and is roughly tooled. Diameter, 8 in. Kassos; Ross, Inscr. Ined. iii, No. 262, and his *Reisen*, iii, p. 36; C. T. N.

ΛΥΞ

ΙΔΑ

ΜΟΞ

Λυσίδαμος.

Ross, in his *Reisen*, iii, pp. 35, 36, states that he saw at Kassos several inscribed stones similar in form and dimensions. See his *Arch. Aufsätze*, i, p. 65, and Beaudouin, in *Bullet. de Corr. Hellén.* iv, p. 123. The place where they were found, about half an hour's distance from the port, was strewn with the ruins of an ancient city, and is still called τὸ Πόλιον. These inscribed stones were found in ancient

tombs. From their form it seems probable that they were used to close the mouth of a pithos or other receptacle for the ashes of the dead. Ross suggests that the omission of the name of the father in this and the other inscription published by him may have been caused by want of space, but this does not seem a sufficient reason, because smaller letters might have been used. The writing is of a good period.

CCCLXIV.

On a slab of blue marble, broken across at line 16. Height, 2 ft.; breadth, 1 ft. 4 in. Karpathos; S. and B. Wescher in *Revue Archéol.* N. S. viii, p. 469; Vercoutre, *ibid.* N. S. xxxix, pp. 317-320.

ΟΙΟΥΒΡΥΚΟΥ . . . ΙΟΥΣΕΙΠΕ ΕΡΕΙΔΗΙ Η . .
 . . ΙΤΟΣΜΗΤΡΟΔΩΡΟΥΣΑΜΙΟΣΔΕΔΑΜΟΣΙΕΥ
 . . ΣΕΤΗΥΠΕΡΤΑΕΙΚΟΣΙΕΚΤΕΝΩΣΤΕΚΑΙΦΙΛΟ
 5 . . ΜΩΣΘΕΡΑΠΕΥΩΝΔΙΑΤΕΤΕΛΕΚΕΙΡΑΝΤΑΣ
 . ΑΤΑΤΕΤΑΝΕΜΠΕΙΡΙΑΝΚΑΙΤΑΝΑΛΛΑΝΑΝΑ
 ΣΤΡΟΦΑΝΑΝΕΓΚΛΗΤΟΝΑΥΤΟΝΠΑΡΕΣΧΗΤΑΙ
 ΛΟΙΜΙΚΑΣΤΕΔΙΑΘΕΣΙΟΣΓΕΝΟΜΕΝΑΣΚΑΙΡΟΛΛΩΝ
 ΕΙΣΤΟΥΣΕΣΧ, ΤΟΥΤΥΙΝΔΥΝΟΥΣΕΜΠΡΕΣΟΝΤΩΝ
 10 ΟΥΜΟΝΟΝΤΩΝΔΑΜΕΤΑΝΑΛΛΑΦΑΙΤΩΝΠΑΡΟ . ΚΕΥΝ
 ΤΩΝΤΑΝΠΑΣΑΝΕΚΤΕΝΕΙΑΝΚΑΙΚΑΚΟΠΑΘΙΑΝ
 ΠΑΡΕΧΟΜΕΝΟΣΠΑΡΑΙΤΙΟΣΓΕΓΟΝΕΙΤΑΣΣΩΤΗΡ .
 ΑΣΠΡΟΤΟΥΤΕΜΙΣΘΩΘΗΜΕΙΝΔΙΑΤΡΙΒΩΝΕΝ
 . . ΠΟΛΛΟΥΣΤΩΝΔΑΜΕΤΑΝΕΝΕΡΙΚΙΝΔΥΝΟ . .
 15 . ΙΑΘΕΣΕΣΙΓΕΝΟΜΕΝΟΥΣΕΣΩΣΕΝ . ΣΘΟΝΟ .
 . . ΤΑ . ΤΝΟΤΕΥΝΟΙΚΟΣΤΕΚΑΙΔΙΚΑΙΩΣ
 . . ΖΙΟΝΤΩΝΚΑΤΟΙΚΕΥΝΤΩΝΕΝΤΩΙΠΕΡΙΠΟΛ .
 ΩΙΕΙΣΠΟΡΕΥΟΜΕΝΟΣΔΙΑΤΕΤΕΛΕΚΕΙΟΓΩΣΟΥΝ
 ΚΑΙΟΔΑΜΟΣΟΒΡΥΚΟΥΝΤΙΩΝΦΑΙΝΗΤΑΙΕΥΧΑΡΙ
 20 . ΤΟΣΚΑΙΤΟΥΣΑΓΑΘΟΥΣΤΩΝΙΑΤΡΩΝΤΙΜΩΝ
 ΚΥΡΩΘΕΝΤΟΣΤΟΥΔΕΤΟΥΥΑΦΙΣΜΑΤΟΣΔΕΔΟΧΘΑ .
 . ΖΙΔΑΜΩΙ ΕΓΓΑΙΝΕΣΑΙΜΗΝΟΚΡΙΤΟΝΜΗΤΡΟΔΩΡΟΥ
 ΣΑΜΙΟΝ ΚΑΙΣΤΕΦΑΝΩΣΑΙ ΧΡΥΣΕΩΙΣΤΕΦΑΝΩΙ
 ΙΑΙΑΝΑΓΟΡΕΥΣΑΙΕΝΤΩΙΑΓΩΝΙΤΩΝΑΣΚΛΑΠΙΕΙ
 25 ΩΝ ΟΤΙΟΔΑΜΟΣΟΒΡΥΚΟΥΝΤΙΩΝΕΓΓΑΙΝΕΙΚΑΙ
 ΣΤΕΦΑΝΟΙΧΡΥΣΕΩΙΣΤΕΦΑΝΩΙΜΗΝΟΚΡΙΤΟΝ
 ΜΗΤΡΟΔΩΡΟΥΣΑΜΙΟΝΕΜΠΕΙΡΙΑΣΕΝΕΚΑΚΑΙΚΑΛΟΧΑ
 . ΑΘΙΑΣ ΕΞΕΣΤΩΔΕΜΗΝΟΚΡΙΤΩΙΚΑΙΕΙΣΤΑΣΠΑΝΑ
 . ΥΡΕΙΣΠΑΡΑΓΙΝΕΣΘΑΙΑΣΣΥΝΤΕΛΟΥΝΤΙΒΡΥΚΟΥΝΤΙ
 30 ΟΙ ΤΟΔΕΓΕΝΟΜΕΝΟΝΤΕΛΕΣΜΑΕΙΣΤΟΝΣΤΕΦΑΝ . Ν
 ΤΕΛΕΣΑΤΩΟΤΑΜΙΑΣΜΕΤΑΔΕΤΑΝΚΥΡΩΣΙΝΤΟΥΔ
 . ΟΥΥΑΦΙΣΜΑΤΟΣΕΛΕΣΘΩΟΔΑΜΟΣΠΑΡΑΧΡΗΜΑ
 . ΔΡΑΟΔΕΑΙΡΕΘΕΙΣΑ . . Η . ΑΣΘΩΕΝΤΩΙΣΥΜΠΑΝΤ .
 . ΑΜΩΙΤΑΝΔΟΣΙΝΤΟΥΣΤΕΦΑΝΟΥΚΑΙΩΣΤΕΑΝΑΘΕ
 35 ΜΕΙΝΕΙΣΤΟΙΕΡΟΝΤΟΥΠΟΤΕΙΔΑΝΟΣΤΟΥΠΟΡΟΜΙΟΥ
 ΣΤΑΛΑΝΛΙΘΙΝΑΝ ΚΑΙΑΝΑΓΡΑΨΑΙΕΙΣΑΥΤΑΝΤΟ
 ΥΑΦΙΣΜΑΚΑΘΟΤΕΤΙΜΑΚΕΙΟΔΑΜΟΣΟΒΡΥΚΟΥΝΤΙΩΝ
 ΜΗΝΟΚΡΙΤΟΝΜΗΤΡΟ . ΩΡΟΥΣΑΜΙΟΝΤΟΔΓ Ν Ε

----- ο δεινα]
 θιον Βρυκού[ντ]ιος εἶπε, ἐπειδὴ [Μ]η[νό-
 κρ]ιτος Μητροδώρου Σάμιος, δεδαμοσιευ-
 κῶ]ς ἔτη ὑπὲρ τὰ εἴκοσι ἐκτενῶς τε καὶ φιλο-
 5 τί]μως θεραπεύων διατετελέκει πάντας
 κ]ατά τε τὴν ἐμπειρίαν καὶ τὴν ἄλλαν ἀνα-
 στροφὰν ἀνέγκλητον αὐτὸν παρέσχηται,
 λοιμικῶς τε διαθέσιος γενομένης καὶ πολλῶν
 εἰς τοὺς ἐσχάτους κινδύνους ἐμπεσόντων
 10 οὐ μόνον τῶν δαμετῶν ἀλλὰ καὶ τῶν παρο[ι]κεύν-
 των, τὴν πᾶσαν ἐκτένεια καὶ κακοπαθίαν
 παρεχόμενος παραίτιος γηγόνει τῆς σωτηρ[ί]-
 ας, πρὸ τοῦ τε μισθωθῆμειν διατρίβων ἐν [τῆ πόλ-
 15 εἰ] πολλοὺς τῶν δαμετῶν ἐν ἐπικινδύνο[ις
 δ]ιαθέσει γενομένους ἔσωσε, μ[ι]σθὸν ο[ὐ
 δεξάμ]ενος, εὐνοικῶς τε καὶ δικαίως [πρὸς ἑ-
 κα]στον τῶν κατοικούντων ἐν τῷ περιπολ[ί]-
 φ εἰσπορευόμενος διατετελέκει· ὅπως οὖν
 20 καὶ ὁ δᾶμος ὁ Βρυκουντίων φαίνεται εὐχάρι-
 σ]τος καὶ τοὺς ἀγαθοὺς τῶν ἰατρῶν τιμῶν,
 κυρωθέντος τοῦδε τοῦ ψαφίσματος δεδῶχθα[ι
 τ]ῷ δάμφ ἐπαιέσαι Μηνόκριτον Μητροδώρου
 Σάμιον καὶ στεφανῶσαι χρυσέφ στεφάνφ,
 25 καὶ ἀναγορεῦσαι ἐν τῷ ἀγῶνι τῶν Ἀσκληπιεί-
 ων ὅτι ὁ δᾶμος ὁ Βρυκουντίων ἐπαινεί καὶ
 στεφανοὶ χρυσέφ στεφάνφ Μηνόκριτον
 Μητροδώρου Σάμιον ἐμπειρίας ἕνεκα καὶ καλοκα-
 30 γ]αθίας· ἐξέστω δὲ Μηνόκριτφ καὶ εἰς τὰς πανα-
 γ]ύρεις παραγίνεσθαι ἄς συντελοῦντι Βρυκούντι-
 οἰ· τὸ δὲ γενόμενον τέλεσμα εἰς τὸν στέφαν[ο]ν
 τελεσάτω ὁ ταμίας, μετὰ δὲ τὴν κύρωσιν τοῦδε
 τ]οῦ ψαφίσματος ἐλέσθω ὁ δᾶμος παραχρημα
 ἀ]νδρα, ὁ δὲ αἰρεθεὶς α[ίτ]η[σ]άσθω ἐν τῷ σύμπαντ[ι
 35 δ]άμφ· τὴν δόσιν τοῦ στεφάνου καὶ ὥστε ἀναθέ-
 μειν εἰς τὸ ἱερὸν τοῦ Ποτειδᾶνος τοῦ Πορθμίου
 στάλαν λιθίναν καὶ ἀναγράψαι εἰς αὐτὴν τὸ
 ψάφισμα καθ' ὃ τετιμάκει ὁ δᾶμος ὁ Βρυκουντίων
 Μηνόκριτον Μητροδώρου Σάμιον, τὸ δὲ [γε]ν[όμ]ε[νον
 τέλεσμα] - - - - -

On collation of Wescher's text with the stone I found that it was incorrect in several places. Among the Dorisms which this inscription presents may be remarked *μισθωθῆμειν*, line 13, for *μισθωθῆναι*, *συντελοῦντι*, line 29, for *συντελοῦσι*, and *Ποτειδᾶνος*, line 35, for *Ποσειδᾶνος*.

This is an honorary decree by which the demos of Brykountii grants a golden crown to Menokritos, son of Metrodoros, a Samian, for his services as a physician during more than twenty years. At an earlier period, before he received a salary, he gave his services gratuitously while residing in Karpathos, and cured many persons of dangerous illnesses.

The name *Βρυκούντιοι* occurs three times in the Athenian tribute lists, see *Corpus Inscr. Att.* i, No. 37, p. 22, and Nos. 231, 233, pp. 114, 116. *Βρυκούντιος* as an ethnic occurs in a Rhodian inscription (Foucart, *Rev. Archéol. N. S.* xiv, p. 328), and in a number of inscriptions found on a site in the north of Karpathos, which is called to this day *ἡ Βουργούντα*. See Ross, *Reisen*, iii, p. 62; Wescher, *Rev. Arch. N. S.* viii, p. 473; and for the description of the ruins on this site, Beaudouin, in *Bullet. de Corr. Hell.* iv,

pp. 274-283, who quotes a description of Karpathos written in modern Greek by Emmanuel Manolakakè, and published at Athens, 1878. According to Strabo, x, p. 489, Karpathos had four cities, the names of two of which, Nisyros and Poseidion, have been handed down to us by ancient geographers. The other two must have been Brykountii and Arkesia, which latter is known to us by the Athenian tribute lists, and also by an inscription found in Karpathos.

Line 3. *δεδαμοσιευ[κῶ]ς*. Physicians hired by the state were called *δημόσιοι*. See *ante* cxliii, line 15, note, and Vercoutre, in *Rev. Archéol.* xxxix, p. 107.

Line 5. *διατετελέκει*; so line 12, *γγιγόνει*; line 37, *τετιμάκει*; cf. *ante* ccxcix b, lines 10, 17, 27. On this form of the perfect with present inflexion see G. Curtius, *Greek Verb, Eng. Transl.* p. 393, §§ 179, 180.

Line 13. *διατρίβων ἐν [τῆ πόλει]*. This restoration is suggested by the words *ἐν τῷ περιπολ[ί]φ*, line 17. The *πόλις* can hardly be any other than that of the *Βρυκούντιοι*, but in that case it is singular that, line 10, *δαμετῶν* is used where we should expect *πολιτῶν*.

Line 33. *ὁ δὲ αἰρεθεὶς α[ίτ]η[σ]άσθω ἐν τῷ σύμπαντ[ι δ]άμφ*. We find a similar formula in the decree of

the Rhodian Euthalidai published by me in the *Journal of Hellenic Studies*, ii, p. 354, lines 18-20, *Εὐθαλίδαι ἐλέσθωσαν ἄ[νδρα], ὁ δὲ αἰρεθεὶς αἰτησάσθω τὰν βουλὰν καὶ [τὸ]ν δᾶμον δεδῶσθαι Εὐθ[α]λίδαις κ.τ.λ.*

The expression ἐν τῇ σύμπαντι δάμῳ occurs in another Karpathian inscription in which certain persons are chosen as *ἱεραγωγοὶ ὑπὸ τοῦ σύνπαντος δάμου*. See Beaudouin, *loc. cit.* p. 262, who argues from the evidence of this inscription that ὁ σύμπας δῆμος refers not to a single city, but to the four Karpathian cities as represented in one common assembly. So too in the case of the Lindian inscriptions (Ross, *Archäol. Aufsätze*, ii, p. 611, Nos. 20, 24), in which ὁ σύμπας δᾶμος is distinguished from τὸ πλῆθος τῶν *Λινδίων*, Ross supposes that this collective demos was an assembly of all the Rhodians, as distinguished from the popular assembly, πλῆθος, of a single city. Foucart (*Rev. Archéol. N. S.* xvi, p. 27) rejects this interpretation, and maintains that by πλῆθος we must understand the Lindian plebs, and by ὁ σύμπας δᾶμος the assembly of all the citizens of Lindos and of the surrounding villages. Our decree, however, taken in connection with the other Karpathian inscription already referred to, inclines me to think that Ross was right in his view.

It is ordered in our inscription, lines 31-35, that after the confirmation, *κύρωσις*, of the decree conferring the crown and the ἔπαινος, the demos is to elect a person who in the common assembly, ὁ σύμπας δᾶμος, is to apply for permission to bestow the crown and to dedicate a stelè inscribed with the decree in the temple of Poseidon Porthmios. Adopting

M. Beaudouin's view, we may infer that the decrees of a single Karpathian city required in certain cases the sanction of the common assembly of the Karpathian Tetrapolis. For similar instances of decrees requiring the sanction of a higher authority, see the note on CLX, *ante*, p. 25, and the decree of the Rhodian Euthalidæ, already referred to (*Journal of Hellenic Studies*, ii, p. 359).

The festivals to which the Brykountii contribute, *πανηγύρεις ἃς συντελοῦντι Βρυκούντιοι*, line 29, would probably be religious festivals celebrated by the four cities conjointly. The temple of Poseidon Porthmios, in which our decree is to be set up, line 35, was, probably, the gathering place of these festivals, and the dedication to that deity (*Bullet. de Corr. Hellén.* iv, p. 262), by *ἱεραγωγοί*, may be connected with the same *πανηγύρεις*.

The father of the Menokritos honoured in this decree is Metrodoros, a name which, as Wescher points out, occurs several times in the extant notices of Greek physicians. There was a Pythagorean of this name (*Iamblichos, Pythag.* 34), also a Metrodoros, pupil of Sabinus, the commentator on Hippokrates. A third physician of this name was one of the freedmen of Cicero (*Cic. ad Attic.* xv, ep. 1; *ad Fam.* xvi, ep. 20).

On honours paid to physicians, see *ante* CXLIII and CCLVIII, also the Delian inscription, *Bullet. de Corr. Hellén.* iv, p. 349, and one from Kos, *ibid.* v, p. 204. See also Vercoutre, *La Médecine publique dans l'antiquité Grecque* in *Rev. Archéol. N. S.* xxxix, pp. 99, 231, 309, 348.

CHAPTER V.

MELOS, DELOS, IOS, SIPHNOS, TENOS.

CCCLXV.

On a votive tablet of white marble, on which is sculptured in relief a female left leg, turned to the left, and cut off above the knee. Height, 1 ft. $\frac{1}{4}$ in.; breadth, $7\frac{1}{2}$ in. Melos; Blacas Collection. C. I. 2429; *Annali dell' Inst. Arch. Rom.* i, p. 341.

ΑΣΚΛΗ
ΠΙΩ
ΚΑΙ
ΥΓΕΙΑ
5 ΤΥΧΗ
ΕΥΧΑΡΙΣ
ΤΗΡΙΟΝ

Ἀσκληπιῶ καὶ Ὑγείᾳ Τύχῃ εὐχαριστήριον.

This votive tablet was found with two others also dedicated to Asklepios, and with the celebrated Blacas head, which is commonly called Asklepios, but which Overbeck, *Griech. Kunst-mythologie*, ii, p. 89, maintains to be a Zeus. All these objects, together with seven or eight fragments of female statuettes, appear to have been found together in a grotto. See *Annali*, *loc. cit.* pp. 341, 342. In the first letter of *Ὑγείᾳ* the aspirate is indicated by two dots as in *ante* Part I, cxxv, line 2.

CCCLXVI.

On the upper moulding of an altar or base of dark volcanic stone rudely carved. Height, 4 ft.; breadth, 1 ft. 7 in. Melos; presented by W. R. Hamilton, Esq. C. I. 2434; Röhl, *Inscript. Gr. Antiquissimæ*, p. 117, No. 420; Ross, *Inscr. Ined.* iii, p. 2.

ΔΑΝΟΚΡΕΟΝ
ΑΝΕΘΗΚΕ

*Δαμοκρέων
ἀνέθηκε.*

This inscription belongs to the class which Kirchhoff (*Studien*, 3rd ed. p. 62) places in the latter half of the sixth century B.C. The Θ appears to have a bar across, but this may be the result of fracture of the stone.

CCCLXVII.

On a sepulchral stelè of white marble, with relief representing a male figure standing to the front and holding out with his right hand a bunch of grapes above the head of a cock which stands on the ground. The figure wears the himation. The top of the stelè is wanting, and the sculpture and inscription much worn away. Height, 1 ft. 5 in.; breadth, 1 ft. $1\frac{1}{2}$ in. Melos; presented by Dr. Jarvis, 1833.

ΛΟC ΠΙΑ
ΑΡΟΛΙΤΑΥΠΕ
ΧΑΙΡΕ

*π]αροδίτα ?
χαίρε.*

CCCLXVIII.

On a fragment of grey marble, broken on all sides. Height, $6\frac{1}{4}$ in.; breadth, $6\frac{3}{4}$ in. Delos; presented by Sir Walter Trevelyan, 1874. Stuart, Ant. Ath. 2nd ed. iii, p. 128; C. I. 2288.

ON
ΑΕΠΠΙ
ΓΕΝΟ
ΩΝΚΑ
5 ΖΝΑΛΛ
ΤΟΙΚΟ

This is a fragment of a dedication made by the strangers resident in Delos in honour of some one who had filled the office of *ἐπιμελητής* in that island. The more complete text, as given C. I. 2288, is as follows: . . . δ[ω]ρον Ζήνωνο[ς] Ἀθμ[ονέα], ἐπιμελητῆ[ν] Δήλου γενόμενον [Ἀθ]ηναίων καὶ Ρ[ω]μαίων καὶ τῶν ἄλλων ξένων οἱ κα[τοικοῦντες] καὶ [πα]ρεπιδημοῦ[ν]τες ἐν Δήλῳ ἀρετῆς ἕνεκεν καὶ δικαιοσύνης ἀνέθηκαν. The fragment in the Museum here given is said to have been brought away from Delos by an English naval

officer many years ago. The marble therefore must have been broken up since it was copied by Stuart. The letters underlined in the above transcript from Böckh are those preserved in the Museum fragment. The *ἐπιμελητής* Δήλου was an officer appointed by the Athenians to regulate the government of that island, after B.C. 166, when the Delians were expelled and their territory occupied by Athenian citizens. See C. I. 1338, 2286, 2288, and i, p. 611*b*, and Lebègue, Recherches sur Délos, pp. 147-149, and 310-312.

CCCLXIX.

On a tablet of white marble. Height, $6\frac{1}{4}$ in.; breadth, $4\frac{1}{2}$ in. Delos; formerly in the Collection of the Earl of Belmore. C. I. 2290.

ΖΩΓΛΟΣΤΥΡΙΟΣ
ἸΠΟΛΛΩΝΙ
ΑΡΙΣΤΗΡΙΟΝ
ΕΡΙΚΩ

Ζῶγλος Τύριος Ἰπύλλωνι [Χ]αριστήριον Ἐπικώ.

The first word in this dedication may be read Ζῶγλος. This name, which is not given by Pape, is probably Semitic. Böckh reads Τῶγλος, but

the two horizontal strokes are quite clear on the stone.

Line 4. Ἐπικώ for Ἐπηκώ.

CCCLXX.

On a tablet of white marble. Height, 8 in.; breadth, 8 in. Delos; presented by A. E. Impey, Esq.

ΑΝΕΜΟΙΣ
ΑΠΩΣΙΚΑΚΟΙΣ

Ἄνεμοις ἀπωσικάκοις.

The word *ἀπωσικάκος* corresponding to the Latin *averruncus* occurs in an inscription, Osann, p. 485, C. I. 5991, ἀπωσικάκοις θεοῖς.

CCCLXXI.

On a small stelè of white marble surmounted by a pediment, in the centre of which is incised a Maltese cross; below the inscription is incised an ivy tendril. Height, 11½ in.; breadth, 10 in. Ios; C. I. 6953.

ΛΥΣΑΝΔΡΟΣ
ΞΕΝΩΝΟΣ
ΓΡΑΜΜΑΤΙΚΟΣ
ΔΙΔΑΣΚΑΛΕ
5 ΧΑΙΡΕΑΓΙΔΟΣ

Λύσανδρος | Ξένωνος | Γραμματικὸς | διδάσκαλε | χαίρει Ἀγίδος.

According to Pash van Krienen, *Descriz. dell' Archipelago*, pp. 41, 159, this was formerly at Ios. The letters throughout have been retouched by a modern hand.

CCCLXXII.

On a circular cist of white marble, which has been hollowed out to form a mortar. Height, 1 ft. ¾ in.; diameter, 1 ft. 1½ in. Siphnos; C. I. 7004.

ΦΑΙΝΑΡΙΣΤΗΣ
ΤΗΣΦΙΛΟΦΑΝΟΥΣ

Φαιναρίστης | τῆς Φιλοφάνους.

Böckh reads *Φαιναρέτης*, but the letters are distinct. According to Pash van Krienen, *Descriz. dell' Archipelago*, pp. 165 and 116, this was formerly at Siphnos.

CCCLXXIII.

On the upper part of a stelè of white marble, both edges nearly complete. Height, 1 ft.; breadth, 10 in. Tenos; E. C. I. 2329.

ΤΩΙΔΙ . . .
ΠΡΥΤΑΝΕΣ ΉΠΕΡΙΔΗΑ .
ΜΩΝΙΟΣΑΜΜΩΝΙΟΥΑΝΗΡΑΓΑΘ . .
ΕΣΤΙΝΚΑΙΕΥΝΟΥΣΤΩΙΔΗΜΩΙ
5 ΤΩΙΤΗΝΙΩΝΚΑΙΔΙΑΤΕΛΕΙΧΡΕΙ . .
ΠΑΡΕΧΟΜΕΝΟΣΚΑΙΚΟΙΝΕΙΤΕΙΠΟΛ . .
ΚΑΙΚΑΘΙΔΙΑΝΤΟΙΣΕΝΤΥΓΧΑΝΟΥΣ . .
ΑΥΤΩΙΑΝΑΔΕΔΕΚΤΑΙΔΕΚΑΙ . . .
ΘΕΑΡΟΔΟΚΙΑΝΤΩΝΔΗΛΙΩΝΑΓΑ
10 ΘΕΙΤΥΧΕΙΔΕΔΟΧΘΑΙΤΕΙΒΟΥΛΕΙΚ . .
ΤΩΙΔΗΜΩΙΕΡΑΙΝΕΣΑΙΤΕΑΥΤΟ .
. ΑΙΣΤΕΦΑΝΩΣΑΙΘΑΛΛΟΥΣΤΕΦΑΙ . .
. ΓΗΕΡΩΙΤ . . ΤΟΥΡΟΣΕΙΔΩΝΟΣΚΑΙΤΗΣ
ΑΜΦΙΤΡΙΤΗΣΑΡΕΤΗΣΕΝΕΚΕΝΚΑΙ
15 ΕΥΝΟΙΑΣΤΗΣΕΙΣΤΟΝΔΗΜΟΝΤΟΝ
ΤΗΝΙΩΝΕΙΝΑΙΔΕΑΥΤΟΝΚΑΙΤΟΥΣΕΙ
ΓΟΝΟΥΣΑΥΤΟΥΠΡΟΞΕΝΟΥΣΚΑΙΕ .
ΕΡΓΕΤΑΣΤΗΣΡΟΛΕΩΣΔΕΔΟΣΘΑ .
ΔΕΚΑΙΠΡΟΕΔΡΙΑΝΕΝΤΟΙΣΑΓΩΣΙΝ
20 ΟΙΣΣΥΝΤΕΛΕΙΗΡΟΛΙΣΚΑΙΠΡΟΣ
ΔΟΝΠΡΟΣΤΗΝΒΟΥΛΗΝΚΑΙΤΟΝΔΗ
ΜΟΝΕΑΝΤΟΥΔΕΗΤΑΙΑΝΑΓΡΑΨΑΙ
. . . ΤΟΔΕΤΟΥΗΦΙΣΜΑΕΙΣΣΤΗΛΗΝ . .
. ΝΚΑΙΣΤΗΣΑΙΕΙΣΤΟΙΕΡΟΝΤΟ .
25 ΓΝΟΣΚΑΙΤΗΣΑΜΦΙΤΡΙΤΗΣ . . .
. ΙΑΡΗΝΑΙΟΙΕΙΔΕΣ ΞΙΝ

τῷ δ[ήμῳ
πρυτάνεω[ν γνώμ]ῃ ἐπειδὴ Ἀ[μ-
μώνιος Ἀμμωνίου ἀνὴρ ἀγαθ[ὸς
ἐστὶν καὶ εὖνους τῷ δήμῳ
5 τῷ Τηνίων καὶ διατελεῖ χρεῖ[ας
παρεχόμενος καὶ κοινεῖ τεὶ πόλ[ει
καὶ καθ' ἰδίαν τοῖς ἐντυγχάνουσ[ιν
αὐτῷ, ἀναδέδεκται δὲ καὶ τ[ὴν
θεαροδοκίαν τῶν Δηλίων, Ἀγα-
10 θεῖ Τύχει, δεδόχθαι τεὶ βουλευεῖ κ[αὶ
τῷ δήμῳ ἐπαινεῖσαι τε αὐτὸ[ν
κ]αὶ στεφανῶσαι θαλλοῦ στεφάν[ω
ἐν τῷ ἱερῷ τ[ῷ] τοῦ Ποσειδῶνος καὶ τῆς
Ἀμφιτρίτης ἀρετῆς ἔνεκεν καὶ
15 εὐνοίας τῆς εἰς τὸν δῆμον τὸν
Τηνίων, εἶναι δὲ αὐτὸν καὶ τοὺς ἐ[κ-
γόνους αὐτοῦ προξένους καὶ ἐ[κ-
εργέτας τῆς πόλεως· δεδόσθα[ι
δὲ καὶ προεδρίαν ἐν τοῖς ἀγῶσιν
20 οἷς συντελεῖ ἢ πόλις καὶ πρόσο-
δον πρὸς τὴν βουλὴν καὶ τὸν δῆ-
μον εἰάν του δέηται· ἀναγράψαι
δὲ] τὸδε τὸ ψήφισμα εἰς στήλην [λι-
θίνῃ]ν καὶ στήσαι εἰς τὸ ἱερὸν τοῦ
25 Ποσειδῶνος καὶ τῆς Ἀμφιτρίτης· [ἵνα
δὲ κα]ὶ Ἀθηναῖοι εἰδῶσιν [τὰ ἐψηφισμένα
Ἀμμωνίῳ, τοὺς ἄρχοντας ἀποστεῖλαι εἰς
Ἀθήνας τὸδε τὸ ψήφισμα, σφραγισαμένους
τῇ δημοσίᾳ σφραγίδι.]

This inscription has been much rubbed on both margins, and some of the letters given in Böckh's transcript have consequently been effaced.

Line 7. *καθ' ἰδίαν*. On the Heraklean tablets we find *Fidios* with the digamma, as Böckh remarks here. See Ahrens, de Dial. Dor. p. 42.

In this decree the Senate and Demos of Tenos grant the proxenia to Ammonios, son of Ammonios, an Athenian, and further honour him with a crown. This decree is ordered to be set up in the temple of Poseidon and Amphitritè in Tenos. It appears from line 8 that Ammonios, among other special services rendered to the people of Tenos, enter-

tained the Theoria sent by them to Delos on the occasion of the great Delian festival. See C. I. 158, § 1, and i, p. 822. He must therefore have been one of the Athenian citizens who colonized Delos, and thus Böckh is right in restoring the concluding clause of this decree, by the analogy of CCCLXXV, *post*, in which a copy of the decree sealed with the seal of the Demos is ordered to be sent to the city to which the person honoured belongs. The temple of Poseidon and Amphitritè here mentioned was celebrated in antiquity (see Strabo, x, p. 487, and Tacit. Annal. iii, 63).

CCCLXXIV.

On the lower part of a stelè of white marble, the left edge complete from line 2. Height, 1 ft. 3½ in.; breadth, 1 ft. 1 in. Tenos; E.; C. I. 2331.

Ι Ο Ν Σ Ι Η
Ρ Ο Ν Α Ρ Χ Η Ν Ε Ν Ι Λ Ι
Τ Η Σ Α Μ Φ Ι Τ Ρ Ι Τ Η Σ Ο Τ Α
Ν Η Γ Υ Ρ Ι Ν Σ Υ Ν Τ Ε Λ Ε Ι Η Γ Τ Ο Λ Ι Σ Α
5 Γ Ο Σ Ι Δ Ε Ι Ω Ν Κ Α Ι Δ Ι Ο Ν Υ Σ Ι Ω Ν Τ Ω Ι Α Γ Ω Ν Ι
Γ Ω Ι Δ Ω Ν Ε Ι Ν Α Ι Δ Ε Α Υ Τ Ο Ν Κ Α Ι Τ Ο Υ Σ Ε Κ Γ Ο Ν Ο Υ Σ
Τ Ο Υ Τ Ρ Ο Ξ Ε Ν Ο Υ Σ Κ Α Ι Ε Υ Ε Ρ Γ Ε Τ Α Σ Τ Η Σ Π Ο Λ Ε Ω .
Α Ν Α Γ Ρ Α Ψ Α Ι Δ Ε Κ Α Ι Τ Ο Υ Η Φ Ι Σ Μ Α Τ Ο Δ Ε Ε Ι Σ Σ Τ Η Λ Η .
Λ Ι Θ Ι Ν Η Ν Κ Α Ι Σ Τ Η Σ Α Ι Ε Ι Σ Τ Ο Ι Ε Ρ Ο Ν Τ Ο Υ Γ Ο Σ Ε Ι Δ Ω
10 Ν Ο Σ Κ Α Ι Τ Η Σ Α Μ Φ Ι Τ Ρ Ι Τ Η Σ

[καὶ ἀναγορευσαὶ
τὸν στέφανον τὸν ἄρχοντα τὴν στεφανηφό-
ρον ἀρχὴν ἐν (τῷ) [ἱερῷ τοῦ Ποσειδῶνος καὶ
τῆς Ἀμφιτρίτης] ὅτα[ν αὐτοῖς τὴν πα-
νήγυριν συντελεῖ ἢ πόλις καὶ οἱ νησιῶται? καὶ
5 Ποσιδείων καὶ Διονυσίων τῷ ἀγῶνι [τῶν τρα-
γῶδων· εἶναι δὲ αὐτὸν καὶ τοὺς ἐκγόνους [αὐ-
τοῦ προξένους καὶ εὐεργέτας τῆς πόλεω]ς
ἀναγράψαι δὲ καὶ τὸ ψήφισμα τόδε εἰς στήλη[ν
λιθίνην καὶ στήσαι εἰς τὸ ἱερόν τοῦ Ποσειδῶ-
10 νος καὶ τῆς Ἀμφιτρίτης.

This fragment contains the latter part of a decree of the Senate and Demos of Tenos granting the proxenia and a crown to some benefactor. Böckh restores the three first lines as referring to the ἀναγόρευσις of the crown in the temple of Poseidon and Amphitritè.

Line 2. ἐν (τῷ) [ἱερῷ]. The traces of letters after EN lead me to the conclusion that the lapidary has here omitted ΤΩΙ before ΙΕΡΩΙ.

Lines 3, 4. ὅτα[ν αὐτοῖς τὴν πα]νήγυριν συντελεῖ ἢ πόλις καὶ οἱ νησιῶται. The νησιῶται in this restoration are that confederation of the Cyclades mentioned C. I. 2273, 2283 c, 2334, and in six other inscriptions found at Delos, published by M. Homolle, 'La Confédération des Cyclades,' in Bullet. de Corr. Hellén. iv, pp. 320-334. This κοινόν or confederation probably dates from the beginning of the third century

B. C.; we have evidence of its existence down to the end of that century, and perhaps a little beyond it. See Homolle, *loc. cit.* pp. 332, 333.

The panegyris mentioned line 4 is evidently that great festival which Strabo, x, p. 487, calls the Posidonia, and at which a great concourse of worshippers from the adjacent islands was gathered together in the Hieron of the temple of Poseidon and Amphitritè. It must have been at this panegyris that the contests took place which are mentioned ante No. CCCLXXIII, as ἀγῶσιν οἷς συντελεῖ ἢ πόλις κ.τ.λ. The Posideia and Dionysia mentioned line 5 and post CCCLXXV, CCCLXXVI, also C. I. 2330, were probably, as Böckh remarks, festivals of inferior importance, and in which the Tenians alone may have had the right to participate.

CCCLXXV.

On the lower part of a stèle of white marble, right edge nearly complete. Height, 1 ft. 3 in.; breadth, 1 ft. 2 in.
Tenos; E.; C. I. 2332.

ΝΗΦΟΡΟΙ
 . ΩΝΟΣΚΑΙΤΗΖΑΙΙ
 ΤΗΝΠΑΝΗΓΥΡΙΝΣΥΝΤ
 ΤΑ.Κ.ΙΠΟΣΙΔΕΙΩΝΚ ΝΕ
 5 ΙΤΩΝΤΡΑΓΩΙΔΩΝΕ . . . ΔΕΛΥΤΟΝΠΡΟΞΕΝ
 ΟΝΚΑΙΕΥΕΡΓΕΤΗΝΤΟΥ . . ΕΤΕΡΟΥΔΗΜΟΥΔΕΔ .
 ΣΦ.Ι.ΕΛ.ΤΩΙΚΑΙΠΡΟΕΔΡΙΑΝΕΝΤΟΙΣΑΓΩΣΙΝΟΙΣ
 Η . . . ΣΣΥΝΤΕΛΕΙΚΑΙΠΡΟΣΟΔΟΝΠΡΟΣΤΗΝΒΟΥΛ
 ΑΙ . . . ΜΟΝΕΑΝΤΟΥΔΕΗΤΑΙΠΡΩΤΩΙΜΕ
 10 ΓΡΑΨΑΙΔΕΚΑΙΤΟΥΗΦΙΣΜΑΤΟΔΕΕΙΣ
 Σ ΝΗΝΚΑΙΣΤΗΣΑΙΕΙΣΤΟΙΕΡΟΝΤΟΥΓΡΟ
 ΚΑΙΤΗΣΑΝΦΙΤΡΙΤΗΣΙΝΑΔΕΚΑΙΙΕΡΑ
 ΞΙΔΩΣΙΝΤΑΕΥΗΦΙΣΜΕΝΑΑΜΦΕΡΩΝΙ
 . . . Τ.ΥΣΑΡΧΟΝΤΑΣΑΠΡΟΣΤΕΙΛΑΙΕΙΣΙΕΡΑΠΥΤΝΑΝ
 15 ΤΟΔΕΤΟΥΗΦΙΣΜΑΣΦΡΑΓΙΣΑΜΕΝΟΥΣΤΗΙΔΗ
 ΜΟΣΙΑΙΣΦΡΑΓΙΔΙ

[καὶ ἀναγο-

[ρεῦσαι τὸν στέφανον τὸν ἄρχοντα τὴν στεφ-
 α]νηφόρο[ν ἀρχὴν ἐν τῷ ἱερῷ τοῦ Ποσει-
 δ]ῶνος καὶ τῆς Ἀ[νφιτρίτης, ὅταν αὐτο-
 ἰς] τὴν πανήγυριν συντ[ελεῖ ἡ πόλις καὶ οἱ νησιῶ-
 τα[ι] κ[α]ὶ Ποσιδεῖων κ[αὶ Διονυσίω]ν ἐ[ν τῷ ἀγῶν-
 5 ι τῶν τραγῳδῶν· ἐ[ἴναι] δὲ αὐτὸν πρόξεν-
 ον καὶ εὐεργέτην τοῦ [ἡμ]ετέρου δήμου· δεδ[ό]-
 σθ[α]ι [τ]ε α[ὐ]τῷ καὶ προεδρίαν ἐν τοῖς ἀγῶσι, οἷς
 ἡ [πόλι]ς συντελεῖ, καὶ πρόσοδον πρὸς τὴν βουλ-
 ῆν κ[αὶ] [τὸν δῆ]μον, ἐάν του δέηται, πρώτῳ με-
 10 τὰ τὰ ἱερά· ἀνα]γράψαι δὲ καὶ τὸ ψήφισμα τότε εἰς
 σ[τήλην λιθί]νην καὶ στήσαι εἰς τὸ ἱερὸν τοῦ Πο-
 σειδῶνος] καὶ τῆς Ἀνφιτρίτης· ἵνα δὲ καὶ ἱερα-
 πύτνιοι] εἰδῶσιν τὰ ἐψηφισμένα Ἀμφερωνί-
 δη] τ[ο]ὺς ἄρχοντας ἀποστεῖλαι εἰς ἱεραπύτναν
 15 τότε τὸ ψήφισμα σφραγισαμένους τῇ δη-
 μοσίᾳ σφραγίδι.

In this decree the proxenia, a crown, and other honours, are granted to Ampheronides, who, it is to be presumed, was a citizen of Hierapytna, as a copy of the decree sealed with the seal of the demos is to be sent to that city, lines 13-16.

The stone is in very bad condition, but I have

succeeded in decyphering a few more letters than appear in Böckh's transcript.

Lines 3, 4. Böckh's restoration here, νησιῶται, is confirmed by the fact that ΤΑ is legible on line 4, *in situ*. On the κοινόν of the νησιῶται, see *ante* CCCLXXIV.

CCCLXXVI.

On a fragment of a slab of white marble, the left edge complete from line 5. Height, 11 in.; breadth, 7 $\frac{3}{4}$ in.
Tenos; E.; C. I. 2333.

ΗΝΙΣ
ΚΑΙΚΟ . . Η
ΟΥΣΙΝΑΥΤ
ΞΣΑΙΗΓΗΣΙΚΛΗ

5 ΝΩΣΑΙ . ΩΙΕΚΤΟΥΝΟΜΟ
ΚΕΓΚΑΙΦΙΛΟΤΙΜΙΑΣΤΗ
ΓΟΡΕΥΣΑΙΑΥΤΩΙΤΟΝΑΙ
ΡΟΝΑΡΧΗΝΕΝΤΩΙΘΕΑΤ
ΣΙΩΝΤΩΙΑΓΩΝΙΤΩΝ[~]

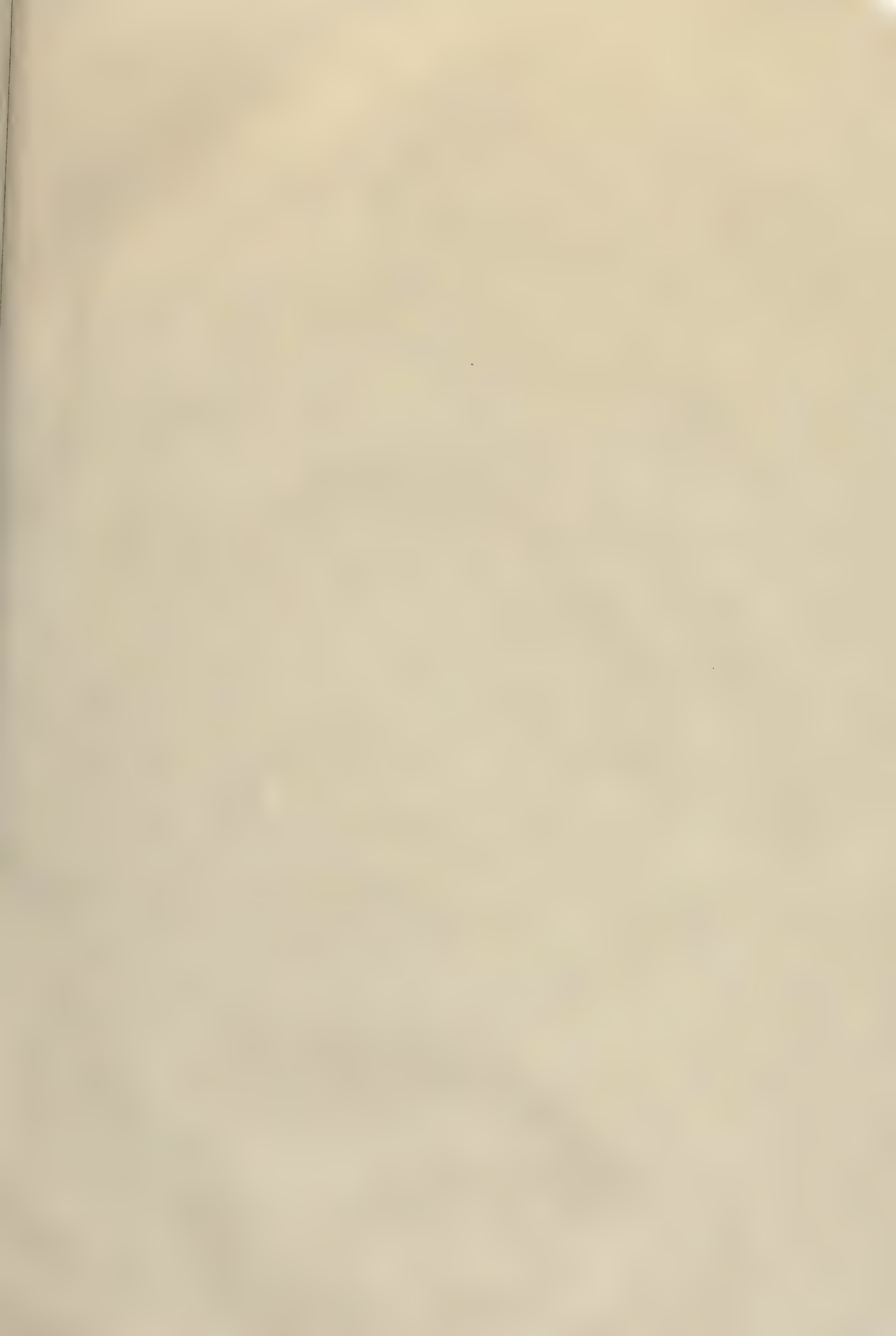
10 ΤΟΓΚΑΙΕΚΓΟΝΟΥΣ[~]ΠΡΟ
ΤΗΣΠΟΛΕΩΣΤΗΣΤΗΝΙ
ΚΑΙΠΟΛΙΤΕΙΑΓΚΑΙΓΗ[~]
ΚΑΙΠΡΟΣΦΥΛΗΓΚΑΙΦΡΑ
ΟΡΟΙΑΝΑΜΒΟΥΛΩΝΤΑΙΚ

15 ΑΓΩΣΙΝΟΙΣΗΠΩΛΙΣΣΥΝ[~]
ΤΗΜΒΟΥΛΗΓΚ / ΗΗ

- - - - -
Τ]ηνίω[ν
καὶ κο[ιν]ῆ [τῆ πόλει καὶ καθ' ἰδίαν τοῖς
ἐντυγχάν]ουσιν αὐτ[ῶ]. Ἀγαθῆ Τύχῃ, δεδύχθαι
ἐπαιν]έσαι Ἡγησικλῆ [τοῦ δεινός, καὶ στεφα-
5 νῶσαι [τ]ῶ ἐκ τοῦ νόμο[υ στεφάνῳ ἀρετῆς ἔνε-
κεγ καὶ φιλοτιμίας τῆ[s εἰς τὴν πόλιν καὶ ἀνα-
γορεῦσαι αὐτῶ τὸν ἀρ[χοντα τὴν στεφανηφό-
ρον ἀρχὴν ἐν τῶ θεάτ[ρῳ Ποσιδείων καὶ Διονυ-
σίων τῶ ἀγῶνι τῶν τ[ραγῶδων· εἶναι δὲ αὐ-
10 τὸν καὶ ἐκτόνους προ[ξένους καὶ εὐεργέτας
τῆς πόλεως τῆς Τηνί]ων, δεδύσθαι δ' αὐτοῖς
καὶ πολιτείαγ καὶ γῆς [καὶ οἰκίας ἐγκτησιν
καὶ πρὸς φυλῆγ καὶ φρα[τρίαν προσγραφῆναι
ὁποῖαν ἀμ βούλωνται, κ[αὶ προεδρίαν ἐν τοῖς
15 ἀγῶσιν οἷς ἡ πόλις συντ[ελεῖ καὶ πρόσοδον πρὸς
τὴν βουλῆγ κ[αὶ τὸν δ]ῆμ[ον κ.τ.λ.

This is the latter part of an honorary decree conferring a crown, the proxenia, and other privileges on Hegesikles, whose nationality would doubtless be given in the preamble of the decree now missing. Böckh's restorations, which are based on *ante* CCCLXXIII and CCCLXXV, have been followed here

with one exception. Line 7 he reads in the uncial . . ΤΩΙ, but restores αὐτ[όν]; but on the stone ΑΥΤΩΙ is quite clear. In line 1, and several other lines, I have added letters not to be found in Böckh's text, but still legible on the stone.



Ω

I VONTOXHPION - KIANKAITPOI / ΔΟΞΕΙΣ ΠΑΡΧΟ
 ΧΟΝΑΑΡΙΛ - ΟΣΘΕΣ ΔΗΜ ΟΣΑΡΤ ΜΙΣΙΟ
 ΤΟΝ ΣΙΜΟΣΚΑΙΑ/Υ ΕΥΚΑ ΛΟΧΟΥΕΚ ΛΕΝΣ
 ΟΙΚΙΑΟΙΣΓΕΙΤΟΝΕΣΕΥΣ ΔΡΑΧΜ ΓΥΡΙΟ
 5 ΣΙ Γ ΣΙΑΣ ΕΝΕΙΚΑΙΝΕΑΙΜΙΝ Λ ΞΚΑΛΛ ΓΑΡΕΤΗ
 ΟΥΕ ΟΥΚΥΡΙΟΣΑΝΔΡΟΓΕΝΗΣΜ ΙΝΤΗΞΕΠΡΙΑΤΟΤΙ
 ΤΕΙ ΛΑΤΟ ΠΕΘΕΤΟΤΕΙΣΙΜΑΧΟΣΠΑΡΑ ΕΥΤΕΛΕΙΑΣΑΡΓΥΡ
 ΕΙΜΥΡΤΛΣΙΟΣΕΣΧΑΤΙΝΤΕΙΚΑΛΛΙΣΤΑΡΕΤΗΙ ΤΗΙΑΥΤΟΥ ΕΥ
 ΥΠΙΛΝΟΣΗΡΑΚΛΕΙΔΟΥΕΠΡΙΑ - ΟΔΟΜΗΜΕΝΑΠ
 10 ΡΓΥΡΙΟΥ ΑΤΟΝ ΠΡΑΞΙΑΣ/ Δ ΣΑΝΔΡΟΣΑΡΙΣ
 ΛΙΓΕΙΤ ΘΕΟΦΑΝΤΟΣΑΡΙΣΤΕΡΑΣΕΙΣΙΟΝΙΙ ΙΛΗ ΟΜΜΕΡΟΣΚΑ
 ΑΚΕΥΣΑΡΑΤΟΣΚΟΣ? ΑΜΑΚΛΗΤΟΥΕΣΧΑΤΙΝΤΗΣ, ΕΞΛΙ ΡΙΣΕΚΑΤΕΡΟ
 ΘΡΥΗΣΙΟΥΕΠΡΙΑΤΟΤΑΧΗΡΙΑΤΑΕΝΣΙΧΝΕΙΠΑΝΤΑΟΣΑΕΠΡΙΑΤΟΝΙΚΟΔΡΟΜΟΣΠΑΡΑ
 ΑΤΟΣΗΡΑΚΛΕΙΟΥΚΛΥΜΕΝΕΥΣΠΑΡΑΣΤΡΑΤΙΟΥΠΑΝΤ ΛΕΟΝΤΟΣΘΡΥΗΣΙΟΥΕΠΡΙΑΤΟΟΙΚΟΤ
 15 ΗΡΠΑΝΤΑΛΕΛΝΣΤΡΑΤΙΟΥΑΠΕΛΛΑΙΛΝΟΣΠΕΜΠ ΕΙΕΠΙΔΕΚΑ ΑΞΙΟΝΙΚΗΠΥΘΟΚΡΙ
 ΚΥΡΙΟΣΑΛΚΙΣΘΕΝΗΣΑΓΛΛΓΕΝΟΥΣΘΡΥΗΣΙΟΣΕΠΡΙΑΤΟΤΗ...ΚΙΑΝΚΑΙΤΑΧΗΡΙΑΤΑΕ ΙΝΕΙΔ
 ΓΙΑΔΟΥΕΣΧΑΤΙΝΤ ΝΙΚΟΣΚΑΛΛΙΦΛΝΤΟΣΗΡΑΚΛΕΙΔ ΕΠΡΙΑΤΟΑΜΦΙΚΛΜΕΤΑΚΥΡΙΟ
 ΠΑΣΙΦΛΝΤΟΣΠΕΙΡΙ ΑΚΕΛΣΕΠΡΙΑΤΟΤΗΝΟΙΚΙΑΝΚΑΙΤΑ ΛΕ -ΛΑΙΟΥΝΤΙΚΑΙΤΑΣΕΣ
 ΗΟΔΟΣΗΕΚΚΛΜΗΣΑ ΥΞΑΕΠΙΤΟΜΠΥΡΓΟΜΤΑΥΠΟΚΑΤΛΠΑΝΤΑΟ ΕΠΡΙΑΤΟΠΑΣΙΦΛΝΤΑΡΑΣ
 20 ΦΥΚΑΙΔΟΣΚΑΙΤΟΥ ΡΙΟΥΑΥΤΟΜΑΝΤΙΧΑΡΟΥΕΥΠΤΟΡΙΛΝΟΣΘΡΥΗΣ ΚΑΙΚΛΕΟΦΑΝΟΥΚΛΕΟΘΕΥ
 ΘΕΣΤΙΑΔΗΣΠΑΡ/ ΑΡΧΟΥΑΡΚΕΟΝΤΟΣΘΕΣΤΙΑΔΟΥΕΠΡΙΑΤ ΝΟΙΚΙΑΝΤΗΝΕΝΑΣΤΕΙ
 ΑΡΓΥΡΙΟΥΔΙΑΚΟΣΙ ΤΡΙΑ ΝΤΑΠΕΝΤΕ ΗΡΑΙΛΝΟΣΑΛΚΙΑ ΟΥΚΛΥΜΕΝΕΥΣΠΑΡΑΞΙ
 ΙΣΑΝΔΡΟΥΘΡΥΗ ΡΙΑΤΟΤΗΝΟΙΚΙΑΝΚΑΙΤΑΧΗΡΙΑΤΑΕΝΤΙ ΙΑΡΓΥΡΙΟΥΔΙΣΧΙΛΙΛΝ
 ΠΡΑΤΗΡΙΣΑΝ ΟΥΣΘΡΥΗΣΙΟΣΘΗΒΑΙΟΣΠΕΙΣΙΚΡΑ Σ ΑΛΚΙΣΘΕΝΗΣ
 25 Δ ΙΑΔΛΝΠΑΡΑ ΟΔΗΜΟΥΔΟΝΑΚΙΔΟΣΚΑ ΣΤΟΔΗΜ ΡΑΙΕΛΣ
 ΚΛΙΤΟΣΔΡ ΜΛΥΧΙΑ ΔΙΑΚΟΣΙΛΝ ΟΓΔΟΗ \ Ι ΝΟΒΟΛΛΝΤΡΑΤ ΗΡΕΣΦΙΑΛ
 ΝΙΚΟΣΑΡΙΣΤ ΜΟΥΓΥΡΑΙΕΥΣΚΑΙΜΕΣΛΙΠΑ ΙΑΝΤΟΣΤΟΥΑΡΓ ΙΟΥΤΟΥ
 ΔΑΜΥΙΑΔΛΝΔΡ...ΝΤΑ.ΟΣΙΑΙΔΕΚΑΗΡΑΙΛΝΟΣΕΚΤ ΜΦΥΛΙΣ ΛΟΦΛΝΤΟΣ ΕΣΤΙ
 ΝΧΛ ΤΗΣΟΙΚΙΑΣΤΛΝΕΝΝΟΘΙΑΔΛΝΟΙ ΕΙΔΛΝΙΟΣΚΑΙΤΑΠ ΙΝ -ΑΕ
 30 ΟΥ ΨΕΑΡΧΙΤΕΛΗΣΗΓΕΣΤΡΑΤΟΥΓΥΡΑ ΥΣ, ΤΙΧΑΡΗΣΓΡΥΠΙΛΝΟΣΘΡΥΗΣΙΟΣΕ Α
 ΤΕΣΚΑΙΧΗΡΙΣΕΚΑΣΤΟΣΠΑΝΤΟΣΤΟΥΑΡΓΥΡΙΟΥ ΑΝΑΞΙΚΛΗΣΑΝΑΞ Μ
 Ν ΑΠΗΛΙΑΙΜΑΣΙΑΣΤΕΤΤΑΡΑΣΑΙΕΙΣΙΝΕΠΑΝΛΤΗΣΧ ΑΣΤΗΣΚΑΤ ΤΗΣ
 Λ Ι Ι ΛΝΕΝΙΚΗΣΕΝΑΝΑΞΙΚΛΗΣΦΙΛΟΘΕΑΝΤΗΝΔΙΚΗΝΤ
 ΙΝ Κ ΡΙΤΟΥΤΙΜ ΛΑΧΟΥΗΡΑΚΛΕΙΔΟΥΕΠΡΙΑΤ ΟΤΗΝ
 35 ΔΙΛΝΕ ΛΙ ΚΛ ΡΥΡΙΟΥΤΕΤΡΑΚΟΣΙΛΝΤΡΑΤΗΡΤΙΜΟΚΡΙΤΟΣΤ
 ΙΗ Ν ΣΙΛ Τ/ Κ ΡΑΚΑΛΛΙΦΛΝΤΟΣΚΤΗΤΛΝΟΣΦΥΛ ΣΗΡΑΚΛ
 Λ / Α Ι ΑΝ/ Α -ΜΕΝΙΠΠΟΥΕΛΕ ΑΙΕ Κ ΑΙΘΥΡΛΝΣΙΕΥΓΙΑ.Ι
 ΛΟΝΙ ΕΚΑΟ ΝΚΛΥ Ι -ΑΤ \ ΨΥΛΙΗ ΝΚΑΙΜΕΣΛΙΠΑΝΤ ΣΚΑΙΧΗΡΙΣΕΙΑΣΤΟΤ
 ΝΟΣΘΡΥΗΣΙ...ΠΡ.ΑΤΟ ΗΗΝΠΡΟ ΟΝΤΟΥΠΑΤΡΟ ΑΥΤΟΥΚΤ.ΤΛΝΟΣΗΓ
 40 ΚΑΙΚΤΗΤΛ ΣΤΟΥΠΑΤΡΟΣΤ Κ ΛΛΙΦΛΝΤΟΣΑΠΑΤΟΥΡΙΛΝΟΣΔΕΥΤΕΡΑΙΙΣΤΑΜΕΝΟΥ
 ΝΑ Ε Ε - , ΤΟΤ ΧΗΡΙΑΠ...ΑΤΑΕΝΗΡΙ Σ ΤΑΠΡΟΣ
 ΦΙΛΟΠΟΛΙ ΕΝΙΣΛΣΙΚΑΙ ΑΙΝΙΚΛΣΣΤΕΛΟΥΣΣ ΣΤΑΙΔΟΤ = Ι ΛΚΜΕΛ
 ΠΑΡΑΙ ΟΙΣΓΕΙΤ ΜΠΗΝΙΟΣΔΡΑΧΜΛΝΑΡΓΥ ΙΟΥΠΕ ΝΤΑΚΟΣΙΛΝΤ - Σ Λ Ι ΛΤ
 ΤΙ ΡΚΟΥΘΡΥΗ ΙΟΣΠΑΡΑΦΙΛΟΘΕΟΥΔ ΘΕΟΥ ΕΠΡΙ Ε ΣΤ
 45 ΚΤ Ι Δ ΜΛΝΑΡΓΥΡΙΟΥΕΞΑΚΟΣ \ Δ/ Ε) Π ΗΙΓΕΙΤΟΝΕ Ι ΑΞΙΗ ΨΤ
 ΣΛ Ψ ΟΥΘΕΣΤΙΑΣΜΕΤΑΚΥΡΙΟΥΚΤΗΣΙΑΡΧΟΥΤ ΚΓΥΡ ΕΝΑ Α ΨΡΑ ΨΑΝ
 ΔΙ ΡΙΣΕΙΗΟΔΟΣΚΥΚΛΛΗΙΓΕΙΤΟΝΕΣΠ ΧΟΣΑΡΤΥΜΑΧΟΣΔΡΑΧΛΝΑΙΤΥΡΙ
 ΚΑΙΜ ΑΝΤΕΣΚΑΙΧΗΡΙΣΕΚΑΣΤΟΣΠΑΝΤΟΤΟΥΑΡΓΥΡΙΟΥΑΝΘΕΣΤΗΡΙΛΝΟΣΟΓΔΟΕΙΙΣΤΑΜ
 ΕΠ ΤΑΣΟΙΚΙΑΣΚΑΙΤΟΥΠΥΡΓΟΥΤΟΤΕ ΜΕΡΟΣΚΑΙΤΑΧΗΡΙΑΤΑΕΝΙΑΚΙΝΘΛΙΠΑΝΤ
 50 ΑΧ ΞΔΡΑΧΜ ΝΑΡΓΥΡΙΟΥΔΙΣΧΙΛΙΛΝΤΕΤΡΑ ΑΡΤΥΜΑΧΟΣΑΡΙΣΤΑΡΧΟΥΗΡΑΚΛΕΙΔΛΝ
 ΤΑΟΣΑΤΕΛΑΧΕΝΤΕΛΕΣΙΚΛΗΣΠΑΤΡΛΙΛΝ ΟΣΚΑΙΑΠΡΟΣΕΠΡΙΑΤΟΠΑΡΑΚΑΛΛΙΤΕΛΟΥΣΤΟΥΑΔΕ
 ΚΛΕΟΥΣΙΑΙΚΑΛΛΙΤΕ/ ΚΑΙΥΔΑΤΟΣΑΓΛΓΑΣΟΣΑΙΕΙΣΙΝΤΛΝ ΡΙΛΝΤΟΥΤΛΝΚΑΙΤΟΥΠΥΡΓΟΥΚΑΙΤ
 ΛΕΣΙΚΛΕΟΥΣΚΑΙΤΗΝΟΙΚΙΑΝΚΑΙΤΟΜΚΗΠΟΝΑΕΠΡΙΑΤ ΤΕΛΕΣΙΚΛΗΣΠΑΡΕΥΘΥΓΕΝΟΥΣΚΑΙΤΟΝΚΕΡΑ
 ΚΟΣΙΛΝΤΡΑΤΗΡΕΣΑΡΑΤΡ ΔΗΣΤΥΧΛΝΟΣΘΕΣΤΙΑΔΗΣΑΡΤΥΜΑΧΟΣΕΥΚΛΕΟΥΣΗΡΑΚΛΕΙΔΗΣ - ΑΡΧ
 55 ΚΑΙΧΗΡΙΣΕΚΑΣΤΟΣ ΣΥΓΟΡΑΣΧΑΡΕΣΤΑΔΟΥΕΚΠΟΛΕΛΣΠΑΡΑΣΙΜΙΟΥΑΡΙΣΤΙΟΣΕΣΧ/ ΤΟΥΚΑΙΤ
 ΡΙΑΤΑΕΝΑΙΣΙΛΕΙΠΑΝΤΑΟΣΑΙ ΑΡΙΣΤΙΟΣΚΑΙΤΑΣΕΣΧΑΤΙΑΣΚΑΙΥΔΑΤΟΣΑ ΨΑΣΤΑΣΟΥ Α Τ ΧΗΡΙΛΝΤΟΥΤΛΝΟ
 ΚΑΙ ΠΤΑΚ ΛΝΠΡΑΤΗΡΕΣΑΡΓΓΑΛΙΝΟΣΟΝΗΤΟΡΟ ΕΛΓΙ ΥΞΚ/ ΑΔΙΑΙ Σ ΨΑΣΠΕΝΤΗΚΟΝΤΑ
 ΛΑΤΑΔΙΑΚΟΣΙΑΣΕΥΘΥΤΗΣΗΡΑΚΛΕΙΟΥΕΛΕΙΘΥΑΙΕΥΣΚΑΤΑΔΙΑΚΟΣΙΑΣΦΙΛΙΣΚ ΨΙ ΚΑΝΟΥ ΘΡΥΗΣΙΟ
 ΡΥΧΙΛΝ ΨΟΝΑΚΕΥΣΚΑΤΑΧΙΛΙΑΣΟΚΤΑΚΟΣΙΑΣΤΡΙΑΚΟΝΨΑΡΧ ΟΡΑ ΥΧΙΛΝΟΣΔΟΝΑΚΕΥΣ
 60 ΚΛΥΜΕΝΕΥΣΚΑΙΚΟΙΝΟΝΘΙΑΣΙΤΛΝΚΑΤΑΕΚΑΤΟΝΠΕΝΤΗΚΟΝΤΑΣΙΜΟΣΑΝΑΞΙΚ \ . ΘΡΥΗΣΙΟΣΠΑΡΑΦΑΣΙΟΥ

breadth, 3 ft. 2 in. Tenos; E. C. I. 2338.

ΤΟΣΑΜ ΝΟ	ΟΥΣΑΣΤΥΛ	Σ	ΛΣΙΚ	
ΣΚΡΙΝΥΛ	ΙΔΟΥΘΕΣΤΙΑ	Ο	Ε	ΥΡΙΟΥ
ΠΡΙΑΤΟΤΗΝΟΙΚ	ΤΑΧΛΡΙΑΤΑΕ			ΟΝΑΚΕΛ
ΛΙΣΧΛΙΛΝΠ	ΛΝΠΡΑΤ ΡΕΣ			ΙΣΤΟΣΙ
ΑΛΛΙΦΟΥ	ΚΥΡΙΟΣΑΝΔΙ			ΗΣΜΥΡΤ
ΟΙΚΙΑΝΤΗΝΕΝΑΣ	ΕΙΗΕΣΤΙΝΕΝ	Ο	Ο	ΒΔΟΜΛΗ
ΥΔΡΑΧΜΑ	Λ ΡΙΑΚΟ			ΚΟΣΙ
ΛΕΙ	Ε ΥΡΑΛ			ΗΣΙΚ
ΝΤΑ	Λ Χ Υ			ΓΛΙΟΙΣ
	ΛΛΗ			ΚΑΡΤ
ΟΥ	ΟΤΟ	Υ	Τ	ΛΝΑΡΓΥ
Α ΟΣΤ				ΤΗΣΦΕΡΕ
ΕΡΕΚΡΑΤΟΥΣΟΙΣΓΕΙΤΟΝΕΣΛ				ΔΡΑΧΜΛΝ
ΔΟΝΕΜΤΑΙ	ΛΟΚΑΛΛΙ			ΤΛΝΠΕΙΣΙΚ
ΥΘΡΥΗΣΙΣ	ΡΙΟΣΠΕΙΣΙΚΡΑ	ΗΣ	ΣΑΝΔΡ	ΡΥΗΣΙΟΣΠΑΡΑ
ΧΜΛΝΑΡΓ	ΛΙΛΝΕΞΑΚΟΣΙΛΝΕΒ			ΜΗΚΟΝΤ ΟΚΤΛΤΡΙΛΝ
ΜΑΧΟΙ	ΕΙΟΝΙΚΗΣΚΑΙΚΥ	ΥΠΕ	..ΙΚ..	ΤΟΥΣ ΑΝΤΙΧ
ΙΑΣΟΧΑΙΛ	ΣΙΝΤΛΝΧΛΡΙΛΜΤΟΥ			ΚΑΙΤΟΥΔΛΡΟΙΣΓΕΙΤΟΝΕΣΛΛ
	ΑΝΑΞΙΚΛΕΟΥΣΣΥΝΕΠΤΑΙΝΟΥΣ			ΟΠΠ ΑΝΤΙΠΑΤΡΟΥΘΡΥΗΣ
Ε	ΕΛΣΔΡΑΧΜΛΝΑΡΓΥΡΙΟΥ	ΕΝΤΑΚΙΣΧΙ	Ι	ΜΝΗΣ
				Ι ΟΣΔΟΝΑΚΕΥΣ
ΙΚΗΣΠ ΚΡΙΤΟΥΘΡΥΗ	ΛΟΣΗΣΚ			ΝΔΡΟΣΘ ΑΙΟ ΠΕΙΣΙΚΡΑΤΟΥΣΘΡΥΗΣ
ΡΙΑΚΟΣΙΛΝΟΙΣΓΕΙΤΟΝΕΣΚΡΗΣΙΛΑΣ				ΟΥΕΣΧΑ ΤΙΛ ΚΛΕΘΝΙΚΟΣΚΑΛΛΙΦ
ΝΟ ΚΟΔΡΟΜΟΣΝΙΚΟ ΗΜΟΥΑΡ				ΟΣΔΗΜ ΑΔΟΥΘΡΥΗΣΙΟΙΚΑΙΚΟΙΝΟΝΘΙ
ΠΡΙΑΝΤΟΤΗΝΟΙΚΙΑΝΤΗΝΕΝΑΣΤ				ΝΕΝ ΛΙΔΕΥΤΕΡΛΗΙΓΕΙΤΟΝΕΣΠΥΘΟΛ
ΙΔΗΣΠΥΘΟΚΛΕΟΥΣΙΑΚΙΝΘΕΥΣ				ΟΠΟΛΙΟΣΕ ΛΕΛΣΣΙΜΙΑΣΑΡΙΣΤΥΛΟΥΘΡΥΗΣΙΟ
ΕΥΕΣΤΙΝΤΟΥΑΡΓΥΡΙΟΥΘΡΥΗ				ΕΠΤΑΚΟΣ ΟΜΗΚΟΝΤΑΕΠΤΑΤΕΤΤΑΡΕΣΟΒ
ΣΚΥΡΙΟΣΦΙΛΟΦΛΝΦΙΛΟΘΕΟΥΘΕ				ΕΠΡΙΑΤΟΠ ΛΟΓΝΗΤΟΥΕΥΚΛΕΟΥΣΘΡΥΗΣΙΟΥΤΑΙ
ΥΚΡΑΤΟΥΛΕΠΡΙΑΤΟΑΡΧΙΤΕΛΗ				ΑΜΦΥΛΙΟΣΜ...ΚΥΡΙΟΥΦΙΛΟΦΛΝΤΟΣΔΡΑΧΜΛΝΤΕ
ΡΠΑΣΙΦΛΝΤΟΣΔΟΝΑΚΕΥΣΔΗΜ				ΛΙΚΟΥΕ ΛΤΙΛΤΗΣΣΤΡΑΤΟΝΙΚΟΣΦΙΛΟΘΕΟΥΘΕΣ
ΟΥΣΘΡΥΗΣΙΟΣΠΑΡΑΦΙΛΟΘΕΑΣΤΡΟΞ				ΡΥΗΣΙΔΟΣΚ ΟΥΠΡΟΞΕΝΟΥΣΛΚΛΕΟΥΣΘΡ ΗΣΙΟΥ
ΡΟΣ ΤΛΙΚΗΠΛΙΛΣΟΡΙΞΕΙΗΟΔΟΣΗΑΝ				ΑΚΑΙΚΑΤΛ ΜΟΣΟΙΣΓΕΙΤΟΝΕΣΑΙΣΧΡΛΝΔΗΜ
ΑΤΛΡΑΡΙΣΤΟΚΛΗΣΠΟΛΥΞΕΝΟΥ				ΗΣΙΜ ΙΜΟΥΕΣΧΑΤΙΛΤΗΣΠΑΡΑΠΕΙΣ
ΚΙΑΝΚΑΙΤΑΧΛΡΙΑΚΑΙΤΑΞΕΣΧΑΤΙΑΣ				ΕΡΜΙΝΙΑΙ ΕΙΤΟΝΕΣΚΛΕΙΤΑΡΧΟΣΦΙΛΛΤΑΣ
ΛΑΧΟΥΗΡΑΚΛΕΙΔΗΣΒΟΥΦΟΝΙΛΝΟΣ				ΕΠΤΙΔΕΚΑ ΑΝΑΞΙΝΟΗΛΥΑΝΔΡΟΥΚΛΥΜΕΝΙ
ΛΝΕΠΡΙΑΤΟΤΗΝΟΙΚΙΑΝΤΗΝΕΝΑΣΤΕΙΠΑΣ				ΛΗΗΝΚΑΛΛΙΦ ΤΟΣΗΕΣΤΙΝΕΝΤΟΝΛΙΠΕΝΠΤΛΗΙΓΕΙ
ΕΑΚΑΙΤΑΣΘΥΡΑΣΤΑΣΕΠΙΤΛΝΘΥΡΙΔΛ ΔΡ				ΛΝΑΡΓΥΡΙΟΥ... ΛΙΛΝΕΒΔΟΜΗΚΟΝΤΑΠΡΑΤΗΡΕΣ
ΤΟΣΤΟΥΑΡΓΥΡΙΟΥΑΓΓΑΤΟΥΡΙΛΝΟΣ				Κ ΙΦΛΝΚΤΗΤ ΝΟΣΗΡΑΚΛΕΙΔΛΝΠΑΡΑΦΛΚΟΥΦΛΚΙ.
ΛΝΣΙΜΙΑΣΚΑΛΛΙΚΡΑΤΗΣΑΡΓΥΡΙΟΥΔΡΑΧΛ				ΧΙΛΙΛΝΕΠΤ ΟΣΙΛΝΣΥΝΕΠΤΑΙΝΟΥΝΤΟΣΦΛΚΟΥ
ΟΚΡΙΤΟΣΤΙΜΟΜΑΧΟΥΦΥΛΗΣΗΡΑΚΛΕΙΔ				ΑΡΑΚΡΙΝΥΛΙΟΥΑΙΚΥΡΙΟΥΣΛΜΒΡΟΤΟΥΣΤΡΥΜΟ
ΑΤΑΣΙΜΟΥΟΙΣΓΕΙΤΛΝΜΟΥΧΙΛΝΘΕΑΙΝΕΤΟΥ ΟΝΑΚΕΥΣΔ				ΛΝΑΡΓΥΡΙΟΥΤΕΤΡΑΚΟΣΙΛΝΗΡΗΣ
ΣΕΣΧΑΤΙΛΤΗΣΕΠΡΙΑΤΟΤΗΝΟΙΚΙΑΝΚΑΙΤΑΧΛΡΙΑΤΑΕΝΕΛΑ				ΟΥΝΤΙΠΑΝΤΑΟΣΑΕΠΡΙΑΤΟΑΙΝΙΚΩ
ΤΙΔΟΥΠΕΙΣΙΣΤΡΑΤΙΔΗΣΑΓΑΘΑΡΧΟΣΑΛΚΜΕΛΝΟΣΕΣΧΑΤΙΛΤΑΙΠΤΟΣΙΔΕΛΝΟΣΠΕΜΠΤΕΙΔΙΧΟΜΗ				ΟΣΤΕΙΟΙΚΙΑΙΑΗΜΦΙΛΟΘΕΟΥΕΝ
ΠΑΣΑΝΚΑΙΘΥΡΑΣΤΑΣΕΠΟΥΣΑΣΚΑΙΤ ΟΙΚΟΠΕΔΟΜΑΠΑΝ				ΟΣΤΕΙΟΙΚΙΑΙΑΗΜΦΙΛΟΘΕΟΥΕΝ
ΜΗΚΛΗΣΦΑΝΟΚΛΕΟΥΣΠΡΑΤΗΡΝΙΚΗΣΙΛΑΣΑΣΤΙΟΥΥ.ΥΜ...Ε. ΣΠΟΣΙΔΕΛΝΟΣΟΓΔΟΕΙΣΤΑΜΕ				ΝΘΕΛ Τ ΧΛΡΙΟΝΤΟΚΑΛΟΥ
ΣΚΛΕΟΣΘΕΝΟΥΣΙΑΚΙΝΘΙΔΟΣΚΑΙΚΥΡΙΟΥΙΣ ΚΛΕΟΥΣΚΛΕΟ				ΗΣΚΛΕΘΝΙΚΟΥΚΛΕΟΔΛΡΟΣΓ
ΕΚΑΤΟΝΕΙΚΟΣΙΠΡΑΤΗΡΕΣΙΣΟΚΛΗΣΚΛΕ ΘΕΝΟΥΣΙΑΚΙΝ				ΛΑΟΡΘΕΟΣΟΡΘΙΑΔΟ ΦΚΠΟ
ΟΥΧ ΑΡ ΕΜΙΣΙΛΝΟΣ ΤΕΛΕΣΙΚΛΗΣΕ ΚΛΕΟΥΣΗΡΑ				ΤΟΥΣΟΙΣΓΕΙΤΟΝΕΣΠΛΕ
ΟΣΑΤΕΕΠΡΙΑΤΟΟΡΘΕΥΣΠΑΡΑΠΟΛΥΚΡΑΤΟΥΣΤΟΥΕ				ΤΟΥΣΟΙΣΓΕΙΤΟΝΕΣΠΛΕ
ΑΡΑΤΕ ΕΣΙΚΛΕΟΥΣΕΥΚΛΕΟΥΣΗΡΑΚΛΕΙΔΟΥΕΠΡΙΑΤ				Λ ΣΟΙΚΙΑΣΚΑΙΤΑΧΛΡΙΑΤΑΕΝ
ΟΥΟΙΣΓΕΙΤΟΝΕΣΠΛΕΙΣΤΑΡΧΟΣΑΡΤΥΜΑΧΟΣΚΑ				ΑΣΕΣΧΑΤ ΑΣΠΑΣΑΣΟΣΑΙΗΣΑΝ
ΠΙΘΛΝΟΣΤΟΥΕΝΤΛ ΠΥ Γ ΑΙΤΟΥΚΕΡΑΜΟ				ΗΣΤΟΤΕΤΑΡΤΟΜΜΕΡΟΣΚΑΘΑΙ
ΝΤΟΝΕΝΤΑΙΣΟΙΚΙΑΙΣΚΑΙΟΝ ΑΛΕΤΗΝΚΑΙΟΛΜ				ΔΡΑΧΛΝΑΡΓΥΡΙΟΥΤΡΙΣΧΙΛΙΛΝΕΠΤ
ΓΙΜΗΦΕΝΟΥΣ / ΘΕ ΣΕΥΘΥ ΝΗΣ ΑΡΙΣΤΑΡΧ				ΟΥΣΗΡΑΚΛΕΙΔΑΙΚΑΙΜΕΣΛΙΠΤΑΝΤΕ
ΑΑΡΙΣΤΙΟΣΑΡΙΣΤΙΟΣΕΣΧΑΤΙΛΤΟ				ΗΣΕΠΡΙΑΤΟΤΑΣΟΙΚΙΑΣΚΑΙΤΟΝΚΕΡΑΜ
ΓΕΙΤΟΝΕΣΑΛΕΞΙΝΟΣΚΑΛΛΙΟ				ΑΤΗΣΙΣΟΔΗ Λ ΝΑΡΓΥΡΙΟΥΤΕΤΡΑΚΙΣ
ΣΙΤΕΚΤΛΝΣΥΜΜΑΧΟΥΚΛ				ΣΚΑ ΑΙΕΡΛΝΙΕΡΟΠΤΟΛΙΟΣΕ
ΑΤΑΕΚΑΤΟΝΕΙΚΟΣΙΝΘΡΑΣΥΓΟΡΑ				ΧΙ Σ ΣΚΑΤΑΠΕΝΤΑΚΟΣΙ
ΤΑΠΕΝΤΑΚΟ ΑΣΔΗΜΟΚΡΑΤ				ΑΙΟΥΘΕ ΣΚΑΤΑΕΚΑΤΟΝΚ
ΜΕΡΟΠΟΥΘΕΣΤΙΑΔΛΝΟΙΣΚΥΡΙΟ				ΣΣΙΜΛΝΟΣΘΡΥΗΣΙΟΣΕΠΡΙΑΤΟΤ

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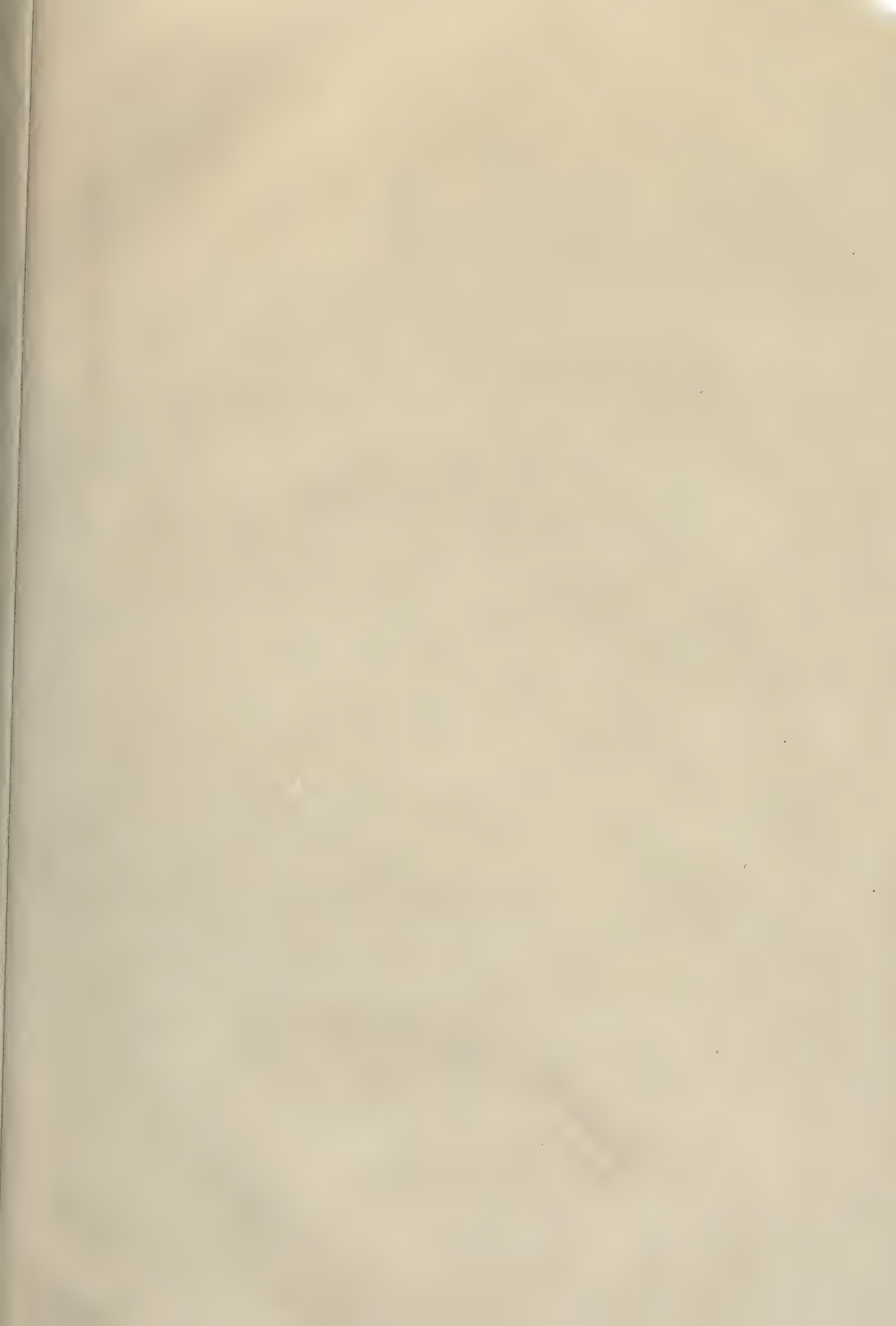
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ΕΝΕΛΛΙΟΥΝΤΙΚΑΙΤΗΣΕΣΧΑΤΙΑΣΚΑΙΤΗΣΟΙΚΙΑΣΚΑΙΤΟΥΠΥΡΓΟΥΛΝΓΤΡΙΑΤΟΑΜΦΥΛΙΣ.Α.
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 ΙΣΑΝΔΡΟΥΘΡΥΗΣΙ ΥΕΠΡΙΑΤΟΤΗΣΟΙΚΙΑΣΤΗΣΕΝΑΣΤΕΙΤΗΝΗΜ ΞΣΙΑΙΚΑ ΛΑΣΤΑΞΕΠ
 ΔΙΑΚΟΣΙΛΝΠΤΕΝΤΗΚΟΝΤΑΠΑΝΤΑΣΑΕΠΡΙΑΤΟΠΕΙΣΙΚΡΑΤΗΣΠΑΡΑΘΡΑΤΟΝΟΘΡΑΣ ΟΥΛ
 65 ΚΑΙΜΕΣΛΙΠΑΝΤΕΣΚΑΙΧΛΡΙΣΕΚΑΣΤΟΣΠΑΝΤΟΣΤΟΥΑΙΙΥΡΙΟΥ ΑΡΤΕ..ΣΙΛΝΟΣΚΑ
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 ΝΕΣΣΙΜΙΑΣΚΤΗΤΛΝΔΡΑΧΜΛΝΑΡΓΥΡΙΟΥΤΕΤΡΑΚΟΣΙΛΝΑΡΤΕΙ .ΣΙΛΝ.Σ Λ -
 ΕΝΗΡΑΚΛΕΙΔΟΝΕΝΛΙΤΟΗΡΛΙΟΝΕΣΤΙΝΤΟΕΠΑΝΛΤΛΝΧΛΡΙΛΝΤΛ
 ΛΙΦΛΝΤΟΣΟΙΣΓΕΙΤΟΝΕΣΚΤΗΤΛΝΣΙΜΙΑΣΔ ΑΧΜΛΝ Ρ ΡΙΟΥΤΕ Α ΟΝΤ
 70 ΠΟΥΕΣΧΑΤΙΛΤΗΣΜΕΤΑΚΥΡΙΟΥΕΠΑΝΔΡΟΥΚΛΕΑΝΟΡ Ξ ΛΕΛΣΠΑΡ ΕΛΣΛ-
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 ΤΙΛΤΟΥΚΑΙΚΥΡΙΟΥΦΙΛΑΡΧΙΔΟΥΙΑΚΙ.ΘΕΛΣΕΤΡΙΑΤΟΤΙ Ν ΚΙ Τ ΝΕΝ-ΣΤΕΙΗΕΣΤΙΝΕΝΤ
 ΑΡΙΣΤΟΘΕΟΥΔΟΝΑΚΕΥΣ Ε...ΤΗΣΗΡΑΚΛΕΙΟΥΕΛΕΙΘΥ ΕΥΣΑΡΧΙΣ Ρ Γ -
 ΗΝΠΡΟΤΕΡΟΝΕΥΒΟΥΛΟΥΗΝΕΠΡΙΑΤΟΠΡΑΞΙΑΣΠΑΡΕΥΒ ΛΟΥΚΑ ΑΔΑΝΕΙΟΝΕΠ ΡΧΟΝΤΟΣΑ
 75 ΔΡΑΧΜΛΝΑΡΓΥΡΙΟΥΕΚΑΤΟΝΣΥΝΕΦΙΟΝΤΟΣΚΑΤΑΤΟ Α Ι ΣΥΝΟΜΟ ΟΥΝΤΟΣΠΥΘΟ
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 ΛΡΟΝΚΑΙΥΠΟΥΠΟΝΔΡΑΧΜΛΝΑΡΓΥΡΙΟΥΕΚΑΤΟΝΟΙΣΓΕΙΤΛΝΦΙΛΑΡΧΙΔΗΣΚΛΕΟΞΕΝΟΥΙΑΚΙΝΘΕΥΣ
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 80 ΧΛΡΙΛΝΤΛΝΚΑΛΙΚΡΑΤΟΥΣΟΑΝΑΓΕΙΑΙ ΕΣΤΗΝΟΔΟΝΚΑΙΑΠΟΤΗΞΟΔΟΥΛΣΠΕΡΙΑΓΕΙΠΤ ΣΤΗΝΚΡΗ
 ΤΟΥΜΕΛΙΣΣΛΝΟΣΛΣΠΕΡΙΑΓΕΙΤΟΤΕΙΧΙΟΝΚΥΚΛΛΙΚΑΙΛΣΟΧΕΙΜΑΡΡΟΥΣΑ ΑΓΕ ΑΝΛΠΡΟΣΤΑΕΡ
 ΕΣΤΙΝΟΡΟΣΤΗΣΕΣΧΑΤΙΑΣΤΗΣΗΜΙΣΕΑΣΠΡΟΣΤΟΝΧΕΙΜΑΡΡΟΥΝΟΣΚΑΤΑΓΕΙΕΠΙΘΑΛΑΤΤΑΝΚΑΙΟ
 ΔΡΑΧΜΛΝΑΡΓΥΡΙΟΥΠΕΝΤΑΚΟΣΙΛΝΠΡΑΤΗΡΕΣΚΟΝΛΝΦΕΡΕΚΛΕΟΥΣΘΕΣΤΙ ΑΔΗΣΚΑΤΑΕΚΑΤΟ
 ΔΡΑΧΜΑΣΝΕΟΠΤΟΛΕΜΟΣΔΙΑΓΟΡΑΣΑΣΤΙΟΥΘΕΣΤΙΑΔΑ ΚΑΤΑΕΚΑΤΟΝΕΙΚΟΣΙΠΕΝΤΕΔΡΑΧ
 85 ΒΟΗΘΟΣΚΑΙ ΑΤΑ ΑΣΤΡΙΑΚΟΣΙΑΣΕΒΔΟΜΗΚΟ ΤΕΝΤΕΔ ΣΤΡΑΤΙΟΣΑΝΤΑΛΕΟ
 ΛΑΧΑΒΥΣΣ ΘΕΣΤΙΑΔ ΕΠΡΙΑΤΟΤΗΝΟΙΚΙΑ ΤΗΝΕΝΑΣΤΕΙΗΓΕΙ,ΟΝΣΑ ΑΝΤΙΚΛΗΣΝΕΟ
 ΘΕΣ ΑΔΑ, ΑΡΙΣΤΟΝΟΗΝΙ ΤΡΑΤΟΥΦΛΑΣΣΗ ΤΑΙΔΛ ΜΕΤΑΚΥΡΙΟΥΠΑ ΑΙ
 ΟΙΚΙΑΝΚΑΙΤΑ ΑΤΑΕΝΚΑΣΜΕΝΕΙΛΙΚΑΙΤΑΣΕΣΧΑΤΙΑΣΟΣΑΙΕΙΣΙΤΛΝΧΛΡΙΛΝΤΟΥΤΛΝΟΙΣ
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 ΔΡΑΧΜΛΝΑΡΓΥΡΙΟΥΕΞΑΚΟΣΙΛΝΠΤΕΝΤΗΚΟΝΤΑΗΤΕΤΙΜΗΤΑΙΦΙΛΗΜΟΝΙΠΡΑΤΗΡΕΣΦΙΛΗΜΟΝΠ
 ΠΑΡΑΦΕΙΔΛΣΧΑΒΥΣΣΙΟΥΘΕΣΤΙΑΔ ΜΕΤΑΚΥΡΙΛΝΤΙΜΟΚΡΑΤΟΥΚΑΙΧΑΙΡΕΛΑΧΑΒΥΣΣΙΟΥΘΕ
 100 ΥΔΑΤΟΣΠΑΝΤΛΝΤΑ ΤΗΟΣΑΗΝΧΑΙΡΕΛΑ ΠΑΤΡΟΣΤΟΥΦΕΙ.ΛΣΟΙΣΓΕΙΤΟΝΕΣΙΦΙΚΡΙΤΗΚ
 ΡΕΣΤΙΜΟΚΡΑ ΗΣΚΑΙΧΑΙΡΕΛΑΣΧ ΣΙ ΘΕΣΤΙΑΔ ΙΦΙΚΡΙΤΗΧΑΙΡΕΛΑΕΛΕΙΘΥΑ
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 105 ΤΙΑΣΚΑΙΤΑΥΔΑΤΑΤΑΠΡΟΣΟΝΤΑΤΟΙΣΧΛΡΙΟΙΣΚΑΙΤΑΣΚΕΥΗΟΣΛΕΤΤΙΝΤΗΣΓΕΛΡΓΙΑΣΟΙΣΓ
 ΣΛΙΚΑΙΧΛΡ ΣΤΙΜΟΚΡΑΤΗΣΧΑΙΡΕΛΑΣΧΑΒΥΣΣΙΟΥΘΕΣΤΙΑΔΑΙ ΕΠΑΝΔΡΟΣΗ ΤΛΕΛΚΛΥΜ
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 110 ΠΟΣΕΙΔΛΝΙΟΥΘΕΣΤΙΑΔΟΥΕΠΡΙΑΤΟΤΗΝΟΙΚΙΑΝΤΗΝΕΝΑΣΤΕΙΗΕΣΤΙΝΕΝΤΟΝΛΙΤΙΛΙΗΓΕΙΤΟΝΕΣΤ
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 ΔΛΝΠΑΡΑΘΕΣΠΙΕΛΣΘΕΣΠΙΕΛΣΕΚΠΠΟΛΕΛΣΚΑΙΑΡΙΣΤΛΝΑΚΤΟΣΑΡΙΣΤΟΛΟΧΟΥΘΕΣΤΙΑΔΟΥ
 115 ΕΠΡΙΑΤΟΤΗΝΟΙΚΙΑΝΚΑΙΤΑΧΛΡΙΑΤΑΕΝΙΑΚΙΝΘΛΙΤΑΚΑΛΟΥΜΕΝΑΣΛΣ ΙΕΙΑΛΕΠΡΙΑΤΟΘΕΣΤ
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 120 ΔΗΜΟΚΡΙΝΟΥΕΚΠΟΛΕΛΣΜΕΤΑΚΥΡΙΟΥΑΡΤΥΜΑΧΟΥΑΡΙΣΤΑΡΧΟΥΗΡΑΚΛΕΙ ΔΟΥΠΡΑΤΗΡΕΣΔΗΜ
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ΕΘΘΕΑΣΤΗΣΚΛΕΘΘΕΟΥΚΑΙΚΥΡΙΟΥ ΕΘ Π ΝΤΑΝΤΑΗΜΙΣΗΟΙΣΓΕΙ
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 ΣΑΣΚΑΙΤΟΥΟΙΚΟΠΕΔΟΥΤΟΗΜΙΣΥΟΙΣΓΕΙΤΑΝΑΚΕΣΙΜΒΡΟΤΟΣΔΡΑΧ
 ΡΑΤΗ ΙΣΑΝΔΡΟΧΘΗΒΑΙΟΣΠΕΙΣΙΚΡΑΤΟΥ. ΘΡΥΗΣΙΟΙΙΣΑΝΔΡΟΧΦΑΝΟΚΛΕΟ
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 ΧΑΤΙΛΤΗΣΠΑΡΑΚΑΛΛΙΦΑΝΤΟΣΚΤΗΤΛΝΟΣΗΡΑΚΛΕΙΔΛΝΕΠΡΙΑ
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 ΡΑΤΗΡΣ. ΤΑΔΗΣΑ... ΠΟΥΗΡΑ ΕΙΔΛΝΤΑΡΓΗΛΙΛΝΟΣ
 ΠΟΛΕΛΣΕΠΡΙΑΤΟΤΗΝΟΙΚΙΑ Λ Τ Λ Ρ Ι Α Τ Α Ε Ν Σ Α Π Η Θ Λ Ι Π Α
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 ΟΙΝ ΓΕΣ. ΛΕΙΔΛΝΕΠΡΙΑΤΟΤΗΣΟΙΚΙΑΣΤΗΣΕΝΑ ΕΙΗΗΝΠΡΟΤ
 ΥΝΕΠΤΑΙΝΟΥΣΗΣΑΡΙΣΤΟΜΑΧΗΣΤΗΣΣΛΣΙΜΕΝΟΥΣΜΕΤΑΚΥΡΙΛΝΤΛΜΠΑΙΔ
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 Ι Φ Ι Λ Ο Υ Π Α Σ Ι Φ Ι Λ Ο Σ Φ Ι Λ Η Μ Λ Σ Ε Κ Λ Ε Λ Σ Α Ρ Ι Σ Τ Λ Ν Α Ξ Α Ρ Ι Σ Τ Ο Λ Ο Χ Ο Υ Θ Ε Σ Τ Ι Α
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 Μ Ε Τ Α Κ Υ Ρ Ι Λ Ν Τ Ι Μ Ο Κ Ρ Α Τ Ο Υ Χ Α Ι Ρ Ε Λ Α Χ Α Β Υ Ξ Σ Ι Ο Υ Θ Ε Σ Τ Ι Α Δ Ο Υ Π Α Ρ Α Ρ Χ Α Γ Ο Ρ Ο Υ Μ Ο Ρ Υ Χ Ι Σ
 Α Γ Ο Ρ Α Σ Π Α Ρ Ι Φ Ι Κ Ρ Ι Τ Η Σ Ο Γ Ε Ι Τ Ο Ν Ε Σ Κ Λ Ε Α Γ Ο Ρ Α Σ Α Ρ Ι Σ Τ Ο Φ Α Ν Η Σ Δ Ρ Α Χ Μ Λ Ν Α Ρ Γ Υ Ρ Ι Ο Υ
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 Ο Υ Α Ι Ν Ο Σ Α Π Η Μ Α Ν Τ Ο Σ Π Α Σ Α Ν Ο Σ Η Ν Ε Π Ρ Ι Α Τ Ο Κ Α Λ Λ Ι Λ Κ Α Ι Ο Κ Υ Ρ Ι Ο Σ Δ Ι Α Ι Τ Ο Σ Π Α Ρ Α Θ Ε Ο Δ Ι Π Π Ο Υ
 Σ Γ Ε Λ Α Γ Ο Ρ Ο Υ Η Ρ Α Κ Λ Ε Ι Δ Ν Π Α Ρ Α Ξ Λ Κ Λ Ε Ο Υ Σ Λ Ε Υ Κ Ι Π Π Ο Υ Θ Ρ Υ Η Σ Ι Ο Υ Ε Π Ρ Ι Α Τ Ο Τ Α Χ Λ Ρ Ι Α Τ Α
 Κ Ε Υ Η Ο Σ Α Ε Σ Τ Ι Τ Λ Ν Χ Λ Ρ Ι Λ Ν Κ Α Ι Υ Δ Α Τ Ο Σ Α Γ Λ Γ Α Σ Τ Α Σ Ο Υ Σ Α Σ Τ Λ Ν Χ Λ Ρ Ι Λ Ν Δ Ρ Α Χ Μ Λ Ν Α Ρ Γ Υ
 Ρ Ο Υ Σ Θ Ρ Υ Η Σ Ι Ο Σ Β Ο Υ Φ Ο Ν Ι Λ Ν Ο Σ Π Ε Μ Π Τ Ε Ι Ι Ξ Τ Α Μ Ε Ν Ο Υ Α Ρ Τ Υ Μ Α Χ Ο Σ Α Ρ Ι Σ Τ Α Ρ Χ Ο Υ Η Ρ Α Κ Λ Ε
 Λ Ι Κ Ο Ν Ο Υ Θ Ε Ο Ξ Ε Ν Ι Α Σ Τ Λ Ν Ξ Υ Ν Ε Π Α Ι Ν Ο Υ Ν Τ Ο Σ Κ Α Ι Ξ Υ Ν Π Λ Ο Υ Ν Τ Ο Σ Ε Υ Θ Υ Γ Ε Ν Ο Υ Σ
 Τ Ο Υ Σ Κ Α Ι Ε Υ Β Ι Ο Σ Κ Α Ι Κ Ο Ι Ν Ο Ν Θ Ε Ο Ξ Ε Ν Ι Α Σ Τ Λ Ν Π Α Ρ Ε Υ Θ Υ Γ Ε Ν Ο Υ Σ Ο Ι Σ Γ Ε Ι Τ Ο Ν Ε Σ Α Ρ Τ Υ Μ Α Χ Ο Σ
 Υ Σ Θ Ε Σ Π Ι Ε Λ Σ Ε Κ Π Ο Λ Ε Λ Σ Κ Α Ι Α Ρ Ι Σ Τ Λ Ν Α Ξ Α Ρ Ι Σ Τ Ο Λ Ο Χ Ο Υ Θ Ε Σ Τ Ι Α Δ Η Σ Κ Α Ι Κ Ο Ι Ν Ο Ν
 Κ Ν Θ Λ Ι Τ Α Κ Α Λ Ο Υ Μ Ε Ν Α Ξ Λ Ξ Η Ρ Ι Ε Ι Α Π Α Ν Τ Α Ο Σ Α Ε Π Ρ Ι Α Τ Ο Α Ρ Τ Υ Μ Α Χ Ο Σ Π Α Ρ Α Θ Ε Σ Π Ι
 Ο Δ Ρ Α Χ Μ Λ Ν Α Ρ Γ Υ Ρ Ι Ο Υ Τ Ρ Ι Α Κ Ο Σ Ι Λ Ν Ξ Υ Ν Χ Λ Ρ Ο Υ Σ Η Σ Κ Α Ι Ξ Υ Ν Ε Π Α Ι Ν Ο Υ Σ Η Σ Μ Α Ν Τ Λ Σ
 Ο Ρ Ι Ν Η Σ Δ Η Μ Ο Ν Ι Κ Ο Υ Ε Κ Π Ο Λ Ε Λ Σ Δ Η Μ Ο Ν Ι Κ Ο Σ Θ Ε Ο Φ Ρ Λ Ν Δ Η Μ Ο Ν Ι Κ Ο Υ Ε Κ Π Ο Λ Ε Λ Σ
 Α Η Ν Α Δ Ο Υ Θ Ε Σ Τ Ι Α Δ Η Ξ Ε Π Ρ Ι Α Τ Ο Τ Η Ν Ο Ι Κ Ι Α Ν Κ Α Ι Τ Ο Χ Λ Ρ Ι Ο Ν Τ Ο Ε Ν Ε Λ Ε Ι Θ Υ Α Ι Λ Ι Δ Ρ Α Χ Μ Λ Ν
 Η Ρ Α Δ Ο Υ Χ Ι Λ Ι Α Σ Κ Α Ι Τ Ε Τ Ρ Α Κ Ο Σ Ι Α Σ Δ Ρ Α Χ Μ Α Σ Ο Σ Γ Ε Ι Τ Λ Ν Φ Α Ρ Α Ξ Ν Ε Ο Π Τ Ο Λ Ε Μ Ο Σ Α Π Α Τ Ο Υ
 Π Α Ι Φ Ι Λ Ο Υ Ε Κ Π Ο Λ Ε Λ Σ Μ Ε Τ Α Κ Υ Ρ Ι Ο Υ Θ Ε Λ Ι Ν Ε Τ Ο Υ Π Α Σ Ι Φ Ι Λ Ο Υ Ε Κ Π Ο Λ Ε Λ Σ Ε Π Ρ Ι Α Τ Ο Ε Ν Τ Λ Ι Α Ξ Τ Ε Ι
 Θ Ρ Α Ξ Τ Α Ξ Ε Π Ο Υ Σ Α Σ Κ Α Ι Δ Ι Ο Δ Ο Ν Ε Ι Σ Τ Η Ν Ο Ι Κ Ι Α Ν Η Ι Γ Ε Ι Τ Ο Ν Ε Σ Φ Α Ρ Α Ξ Λ Ε Λ Δ Α Μ Α Ξ

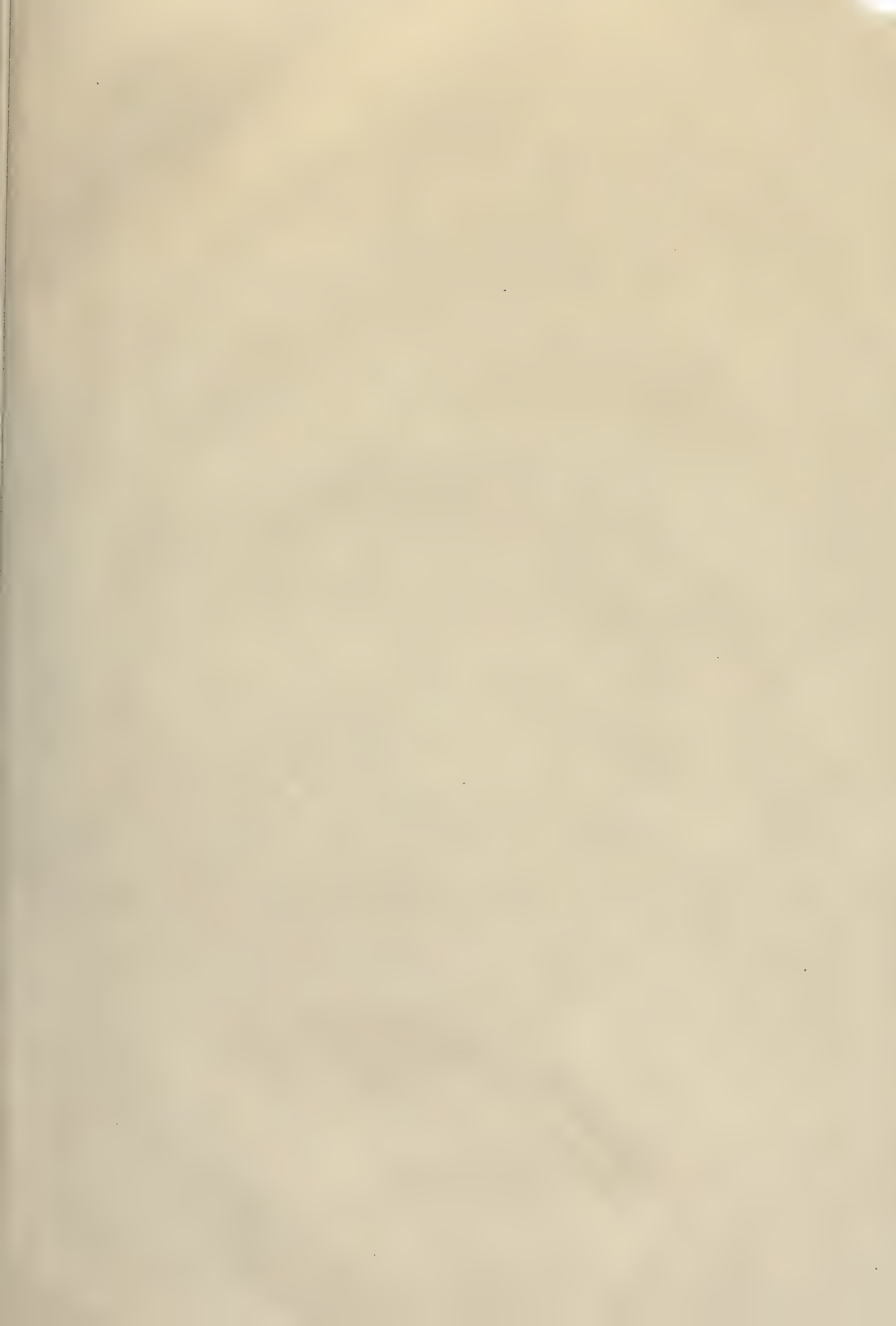
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Κατὰ τάδε πράξεις ἐγένοντο χωρίων [καὶ οἰκίων καὶ προικῶν] δόσεις [ἐπ' ἀρχοντος Ἀμ[ε]νό[λα
 σονα Ἀριστος Θεο[τιά]δη μ[ην]ὸς Ἀρ[ε]μισιῶνος Κρινύ[λιος] ἴδου Θεο[τιά]δ[ο]
 οἷς γεί[τον[ε]ς Σίμος ευκλ λόχου ἐκ [πό]λεως ἐπρίατο τὴν οἰκ[ίαν καὶ τ
 τὰ] οἰκία οἷς γείτονες Εὐσ δραχμ[ῶν ἀρ]γυρίου δισχιλίων π[εντακοσί]ων πρατ[ή]ρες
 5 σι σιας· — Ἐνεὶ καὶ νέα μ[ην]ὸς ος Καλλ[ισ]ταρέτη Καλλιφόρου [ἦ]
 παρὰ τοῦ δεινός] Ἐ[σχατιώ]του? οὐ κύριος Ἀνδρογένης Μ[υρτώ]σιος Ἐσχα[τιώ]της ἐπρίατο τὴν οἰκίαν τὴν ἐ
 τει ατο [ὑ]πέθετο Τεισίμαχος παρὰ Εὐτελείας ἀργυρίου δραχμὰ[ς]
 Ἀνδρογέν]ει Μυρτώσιος Ἐσχατιώτει Καλλισταρέτη τῇ αὐτοῦ Εὐτελεί[α] υρα
 Γρ]υπίωνος Ἡρακλείδου ἐπρία[το οἰκ]οδομημένα πάντα
 10 δραχμῶν ἀ]ργυρίου [ἐκ]ατόν· — Πραξίας σανδρος Ἀρισ
 φ̄ γείτ[ων] Θεόφαντος ἀριστερᾶς εἰσίον[τι] λη [τέταρ]το μέρος καὶ τοῦ
 Δον]ακεὺς Ἀρατοσκὸς? Ἀμακλήτου Ἐσχατιώτης [καὶ μ]έσφ [καὶ χ]ωρὶς ἑκάτερος πα[ντ]ὸς τ[οῦ ἀργυρίου]
 Θρυσηίου ἐπρίατο τὰ χωρία τὰ ἐν Σίχνει πάντα ὅσα ἐπρίατο Νικόδρομος παρὰ Φερεκράτους οἷς γεί
 ατος Ἡρακλείου Κλυμενεὺς παρὰ Στρατίου Παντ[α]λέοντος Θρυσηίου ἐπρίατο οἰκόπεδον ἐμ Πα[νύρμ]
 15 πρατ[ή]ρ Πανταλέων Στρατίου· Ἀπελλαιῶνος πέμπ[τ]ει ἐπὶ δέκα — Ἀξιονίκη Πυθοκρίτου Θρυσηίου
 ἦς] κύριος Ἀλκισθένης Ἀγλωγέου Θρυσηίου ἐπρίατο τῆ[ν οἰκίαν] καὶ τὰ χωρία τὰ ἐ[ν Σί]χ[ν]ει δραχμῶ
 γιάδου Ἐσχατιώτ[η]ς Κλεό[νικος] Καλλιφῶντος Ἡρακλείδ[η]ς δ] ἐπρίατο Ἀμφικὸν μετὰ κυρίου Δ μάχου [ἦ]
 Πασιφῶντος Πειρί[ου Δον]ακεὺς ἐπρίατο τὴν οἰκίαν καὶ τὰ [χωρ]ία ἐ[ν Ἐ]λαιούντι καὶ τὰς ἐσχα[τιώ]τας ὅσα
 ἡ ὁδὸς ἢ ἐκ κόμης ἄ[γο]υσα ἐπὶ τὸν πύργον τὰ ὑποκάτω πάντα ὅσα ἐπρίατο Πασιφῶν παρὰ Σ[ίμου?] Ἀ
 20 Φυκαῖδος καὶ τοῦ [κυ]ρίου αὐτῶν Ἀντιχάρου Εὐπορίωνος Θρυσηίου καὶ Κλεοφάνου Κλεοθέ[ο]υ [Ἐλ]ειθυαίου
 Θεο[τιά]δης παρ[ὰ] ἀρχου Ἀρκέοντος Θεο[τιά]δου ἐπρίατ[ο τ]ὴν οἰκίαν τὴν ἐν ἄστει
 ἀργυρίου διακοσί[ων] τριά[κο]ντα πέντε· — Ἡραιῶνος Ἀλκιδ ου Κλυμενεὺς παρ' Ἀξιονίχης Π[υθ]
 Ἰσάνδρου Θρυή[σιος] ἐπ]ρίατο τὴν οἰκίαν καὶ τὰ χωρία τὰ ἐν Τ [δραχμῶν] ἀργυρίου δισχιλίων τριακ
 25 πρατῆρ Ἰσαν[δρος Πεισικρά]τους Θρυήσιος, Θηβαῖος Πεισικρά[τους] Θρυή[σιος]. — Ἀλκισθένης [Ἀγ]λωγ[ῶ]
 ιάδων παρὰ [τῆ]ς δεινός] οδήμου Δονακίδος κα[ὶ] Καλλινίκου Ἀρι[στο]δομή[ου Γυ]ραιῶς ἐπρίατο τὴν οἰκίαν τὴ
 κλιτος δρ[αχ]μῶν χιλί[ων] διακοσίων ὀγδοή[κοντα] ἑπτὰ τετάρω]ν ὀβολῶν, πρατῆρες Φιλαρχίδης Πυθοκλέους
 νικος Ἀριστ[οδ]ήμου Γυραιῶς καὶ μέσφ πάντες καὶ χωρὶς ἕκαστος παντὸς τοῦ ἀργ[υρ]ίου· τούτου ἐστὶν τ
 Δαμνιαδῶν δρ. [πεν]τα[κ]οσῖαι δέκα· Ἡραιῶνος ἕκτ[ει] Ἀμφυλῖς [Φ]ιλοφῶντος [Θ]εο[τι]ας ἦς κύριος Φιλ
 τῶ]ν χω[ρίων] καὶ τῆς οἰκίας τῶν ἐν Νοθιαδῶν οἷ[ς] γείτων Ποσειδῶνιος καὶ τὰ π[ρ]ὶν [ὄν]τα Εὐθυκράτους
 30 πρατῆρ]ες Ἀρχιτέλης Ἡγεστράτου Γυραιῶς [Ἀν]τιχάρης Γρυπίωνος Θρυήσιος Ε λωρ Πασιφῶν
 καὶ μέσφ πάν]τες καὶ χωρὶς ἕκαστος παντὸς τοῦ ἀργυρίου· — Ἀναξικλῆς Ἀναξ[ι]μένους Θρυήσιος π
 ἐπρίατο τὰς ἐ[ν Σ]απήθφ αἰμασιὰς τέτταρας αἱ εἰσὶν ἐπάνω τῆς χ[ώρ]ας τῆς κάτ[ω] τῆς πρὸς τῷ κήφ
 περι] ὧν ἐνίκησεν Ἀναξικλῆς Φιλοθέαν τὴν δίκην, πράτωρ Ἀριστοκλῆς Πολυξένου [Ἰ]ον[ή]
 Τιμοκ]ρίτου Τιμ[ο]μάχου Ἡρακλείδου ἐπρία[τ]ο τὴν οἰκίαν καὶ τὰ χωρία καὶ τὰς ἐσχατιὰς
 35 δραχμῶν ἀ]ργυρίου τετρακοσίων, πρατῆρ Τιμόκριτος Τιμομ[ά]χου Ἡρακλείδης· Βουφονιῶνος
 παρὰ Καλλιφῶντος Κτήτωνος φυλ[ῆ]ς Ἡρακλειδῶν ἐπρίατο τὴν οἰκίαν τὴν ἐν ἄστει πᾶσ
 Κλεαγόρας] Μενίππου Ἐλε[ιθυ]αιε[ῶν] καὶ θυρῶν ζεύγια [ἐ]ννέα καὶ τὰς θύρας τὰς ἐπὶ τῶν θυρῶν
 καὶ μέσφ πάντ[ε]ς καὶ χωρὶς ἕκαστος παντὸς τοῦ ἀργυρίου· Ἀπατουριῶνος
 νος Θρυσηίου ἐ]πρ[ι]ατο [τὴν οἰκίαν] ἢ ἢν πρό[τερ]ον τοῦ πατρὸς[ς] αὐτοῦ Κτ[ή]τωνος ἢ γείτ[ων] Σιμίνας
 40 καὶ Κτήτ[ων]ος τοῦ πατρὸς τ[οῦ] Κ[α]λλιφῶντος· Ἀπατουριῶνος δευτέρα ἰσταμένου — [Τι]μόκριτος Τιμο
 νακ]έως ἐ]πρίατο [τὰ] χωρία π[άντ]α τὰ ἐν Ἡρίσθφ προσ[όν]τα τὰ Σίμου οἷς γείτων Μ
 Φιλοπόλι[ος] ἐν ἰσώσι καὶ Αἰνικῶς Σωτέλους Σ[η]σταΐδος [συνε]παιούτων· ὁ δείνα] Ἀλκμεῶνος Ἐσχ
 παρὰ [τοῦ δεινός] οἷς γείτ[ω]μ Πήνιος δραχμῶν ἀργυρ[ίου] πεντακοσίων [πρατῆρες ὁ δείνα] τρατίδου, Πεισι
 ὁ δείνα ἀ]ρκου Θρυή[σιος] παρὰ Φιλοθέου Δ θεοῦ ἐπρίατο τὴν οἰκίαν τὴν ἐ[ν ἄ]στει πᾶσαν κα
 45 κτ[φ] δ[ραχ]μῶν ἀργυρίου ἑξακοσίων ἢ γείτονε[ς ὁ δείνα] Ἀναξικράτ[ου] μηκλῆς Φαν
 Σω ου Θεο[τι]ας μετὰ κυρίου Κτησιάρχου [τοῦ δεινός] ἐπρίατο παρὰ [Φ]ανικῶς Κλεοσθένους Ἰακινθίδ
 ὡς ὀρίξει ἡ ὁδὸς κύκλῳ ἢ γείτονες Π[λείσταρ]χος Ἀρτύμαχος δραχμ[ῶν] ἀργυρίου ἑκατὸν εἴκοσι,
 καὶ μέσφ π]άντες καὶ χωρὶς ἕκαστος παντὸς τοῦ ἀργυρίου· Ἀνθεστηριῶνος ὀγδοεῖ ἰσταμένου χ Ἀρ[ε]μισι
 ἐπρίατο τὰς οἰκίας καὶ τοῦ πύργου τὸ τέ[ταρ]το μέρος καὶ τὰ χωρία τὰ ἐν Ἰακίνθφ πάντα ὅσα τε ἐπρία
 50 μ]αχ[ο]ς δραχμ[ῶν] ἀργυρίου δισχιλίων τετρα[κοσίων]. — Ἀρτύμαχος Ἀριστάρχου Ἡρακλειδῶν παρὰ Τε
 τα ὅσα τ' ἔλαχεν Τελεσεικλῆς πατρῶν [μέρ]ος καὶ ἂ προσεπρίατο παρὰ Καλλιτέλους τοῦ ἀδελφοῦ οἷς γείτο
 κλέους καὶ Καλλιτέλ[ους] καὶ ὕδατος ἀγωγὰς ὅσαι εἰσὶν τῶν [χω]ρίων τούτων καὶ τοῦ πύργου καὶ τοῦ πιθῶ
 λεισεκλέους καὶ τὴν οἰκίαν καὶ τὸν κήπον ἂ ἐπρίατ[ο] Τελεσεικλῆς παρ' Εὐθυγένους καὶ τὸν κέραμον τὸν ἐν
 κοσίων, πρατῆρες Ἀρατρ[ί]δης Τύχωνος Θεο[τιά]δης, Ἀρτύμαχος Εὐκλέους Ἡρακλείδης, αρχος Τιμηφέ
 55 καὶ χωρὶς ἕκαστος· — [Θρα]συγόρας Χαρεσιάδου ἐκ πόλεως παρὰ Σιμίον Ἀρίστιος Ἐσχα[τιώ]του καὶ παρὰ Ἀρίσ
 ρία τὰ ἐν Αἰσίλιδι πάντα ὅσα [ἦν] Ἀρίστιος καὶ τὰς ἐσχατιὰς καὶ ὕδατος ἀ[γωγ]ὰς τὰς οὐ[σ]α[ς] τ[ῶν] χ
 καὶ [ἐ]πτα[κοσίων], πρατῆρες Ἀρπαλῖνος Ὀνήτορος] Ἐλ[ειθυ]αιε[ῶν] κατ[ὰ] δια[κοσίων] πενήκοντα, [Π]α
 κατὰ διακοσίας, Εὐθύτης Ἡρακλείου Ἐλειθυαίου κατὰ διακοσίας, Φίλισκ[ος] κάνου Θρυσηίου κατὰ ἑκατ
 ρυχίων[ος] Δ]ονακεὺς κατὰ χιλίας ὀκτακοσίας τριάκοντα, Ἀρχ[αγ]όρας Μορ[υ]χίωνος Δονακεὺς κατὰ πεντακο
 60 Κλυμενεὺς καὶ κοινὸν Θιασιτῶν κατὰ ἑκατὸν πενήκοντα· Σίμος Ἀναξικ[λέους] Θρυήσιος παρὰ Φασίου [καὶ]

continued.)

άστν ωσιν
 [ε[τὰ κ]υρίου [Σωμβρότου Στρώμονος Δονακέως
 χωρία τὰ ἐ[ν [Δ]ονακέα
 ιστος
 κύριος Ἀνδ[ρογέν]ης Μυρτ[άσιος Ἐσχατιώτης 5
 σται ἢ ἐστιν ἐν [τ]ό[ν]φ [ἐ]βδόμφ [ἢ γείτονες
 [τ]ριακο[σίας εἴ]κοσι
 [Μν]ησικ
 φ οἷς [γείτονες
 καρτ 10
 [δραχμ]ῶν ἀργυ[ρίου πρατῆρες ὁ δεῖνα τοῦ δεῖνος
 Φερεκρά]της Φερε[κλέους παρὰ τοῦ δεῖνος
 ες Λ δραχμῶν
 ὁ καλεῖ[ται ᾧ γεί]των Πεισικ
 ἡς κύ]ριος Πεισικρά[τ]ης [Ἰ]σάνδρ[ου Θ]ρυήσιος παρὰ [τῆς δεῖνος 15
 ργυρίου χ]ιλίων ἑξακοσίων ἐβ[δο]μήκοντ[α] ὅκτῳ τριῶν [ὀβολῶν οἷς γείτονες ὁ δεῖνα
 ὁ Ἀ]ξιονίκης καὶ κυ[ρί]ου Πει[ισ]ικ[ρά]τους· — Ἀντιχ[άρης Εὐπορίωνος Θρυήσιος παρὰ
 εἰ]σὶν τῶν χωρίων τοῦ[των] καὶ τὸ ὕδωρ οἷς γείτονες Ἀλ [ὡς ὀρίζει
 ξικλέους συνεπαιούσ[ων τῆς δεῖνος] Ἀντιπάτρου Θρυησ[ίδος καὶ τῆς δεῖνος τοῦ δεῖνος
 ες δραχμῶν ἀργυρίου [π]εντακισχι[λίων]· — Μνησ 20
 [ἢ γείτων ὁ δεῖνα τοῦ δεῖνος] Δονακεὺς [δραχμῶν
 ρίου Θρυη[σίδ]ος ἡς κ[ύ]ριοι Ἰσα]νδρος Θ[ηβ]αῖος Πεισικράτους Θρυήσ[ιοι Πεισικράτης
 ον οἷς γείτονες Κρησίλας [Ἀγιάδ]ου Ἐσχα[τ]ιώ[της], Κλεόνικος Καλλιφ[ῶντος Ἡρακλείδης
 ο[υ]ς Νικ[ό]δομος Νικο[δ]ήμου Ἀκ ος Δημ αδου Θρυήσιοι καὶ κοινὸν Θι[ασιτῶν? Δαμυ-
 ἐν ἄστ[ει ἢ ἐστι]ν ἐν [τόν]φ δευτέρφ ἢ γείτονες Πυθο 25
 κινθεὺς [ὁ δεῖνα] σπόλιος ἐκ πό[λεως Σιμίας Ἀριστύλου Θρυήσιο[ς Καλλι-
 ἀργυρίου Θρυη[σίων δρ.] ἐπτακόσ[ια] ἐβδ[ο]μήκοντα ἐπτὰ τέτταρες ὀβ[ολοὶ
 ἄν Φιλοθέου Θε[στιάδης] ἐπρίατο π[αρὰ Δι]ογνήτου Εὐκλέους Θρυησίου τὰ [μέρη
 ἐπρίατο Ἀρχιτέλ[ης παρὰ] Ἀμφύλιος μ[ετὰ] κυρίου Φιλοφῶντος δραχμῶν τε[τρακοσίων
 Δονακεὺς, Δημ ικου Ἐ[σχ]ατιώτης, Στρατόνικος Φιλοθέου Θεσ[τιάδης] 30
 ἢ Φιλοθέας Προξ[ένου Θ]ρυησίδος κ[αὶ κυρί]ου Προξένου Σωκλέους Θρ[υ]ησίου
 ὀρίζει ἢ ὀδὸς ἢ ἀν[ω ἄγουσ]α καὶ κάτω [ποτα]μὸς οἷς γείτονες Αἴσχωρων Δημ
 ος Σ]ίμου Ἐσχατιώτης παρὰ Πεισ
 ος ἐν] Ἐρμινία [οἷς γ]είτονες Κλείταρχος Φιλώτας
 ἐπὶ δέκα — Ἀναξινὴ Λυάνδρου Κλυμενί[ς] 35
 ν ἢ ἦν Καλλιφ[ῶντος] ἢ ἐστιν ἐν τόνφ πένπτφ ἢ γεί[τονες
 [δρ]αχμῶν ἀργυρίου [δισ]χιλίων ἐβδομήκοντα, πρατῆρες
 αλλ]ιφῶν Κτήτ[ωνος] Ἡρακλειδῶν παρὰ Φώκου Φωκί[ω-
 αλλικράτης ἀργυρίου δραχμ[ῶν] χιλίων ἐπτ[ακ]οσίων, συνεπαιούντος Φώκου
 ου φυλῆς Ἡρακλειδ[ῶν] π[αρὰ] Κρινυλίου καὶ κυρίου Σωμβρότου Στρώμ[ονος Δο- 40
 χίων Θεαινέτου [Δ]ονακεὺς δ[ραχμ]ῶν ἀργυρίου τετρακοσίων Ἡρησ[ίνου?]
 ώτης ἐπρίατο τὴν οἰκίαν καὶ τὰ χωρία τὰ ἐν Ἐλα[ι]οῦντι πάντα ὅσα ἐπρίατο Αἰνικῶ
 ατιδῆς, Ἀγάθαρχος Ἀλκμεῶνος Ἐσχατιῶται· Ποσιδεῶνος πέμπτει διχομη[νία
 ἄβρας τὰς ἐπούσας καὶ τ[ὸ] οἰκόπεδομ ἅπαν [τὸ πρ]ὸς τεῖ οἰκία ἢ ἦμ Φιλοθέου ἐν [τόνφ ἔ-
 εους, πρατῆρ Νικησίλας Ἀστίου Κ[λ]υμ[εν]ε[ύ]ς· Ποσιδεῶνος ὀγδοεῖ ἰσταμέ[νου 45
 καὶ κυρίου Ἰσ[ο]κλέους Κλεο[σθένους] Ἰακινθέως τ[ὸ] χωρίον τὸ καλοῦ[μενον
 πτῆρες Ἰσοκλῆς Κλε[οσ]θένους Ἰακιν[θεὺς] ἡς Κλεονίκου, Κλεόδωρος
 ες Τελεσικλῆς Ε[ὐ]κλέους Ἡρα[κλειδῶν] παρὰ Ὀρθέος Ὀρθιάδος ἐκ πό[λεως
 Ὀρθεὺς παρὰ Πολυκράτους τοῦ Ἐ[πικρά]τους οἷς γείτονες Πλε[ίσταρχος, Ἀρτύ-
 εσικλέους Εὐκλέους Ἡρακλείδου ἐπρίατ[ο τὰ]ς οἰκίας καὶ τὰ χωρία τὰ ἐν [πάν- 50
 Πλείσταρχος Ἀρτύμαχος κα[ὶ τ]ὰς ἐσχατ[ι]ὰς πάσας ὅσαι ἦσαν [Τελεσι-
 τοῦ ἐν τῷ πύ[ρ]γφ κ[αὶ] τοῦ κεράμ[ου τῆς στέγ]ης τὸ τέταρτομ μέρος καθὰ [Τε-
 οικίαις καὶ δν[ον] ἀλέτην καὶ δλμ[ον] δραχ[μ]ῶν ἀργυρίου τρισχιλίων ἐπτ[α-
 ες Ἰακιν[θεύ]ς, Εὐθυ[γέ]νης, Ἀριστάρχ[ος] οὺς Ἡρακλείδαι καὶ μέσφ πάντε[ς]
 Ἀρίστιος Ἐσχατιώτ[ου ὦν κύρι]ος Σίμος Ἀρίστι[ος Ἐσχατιώ]της ἐπρίατο τὰς οἰκίας καὶ τὸν κέραμ[ον καὶ τὰ χω- 55
 ἄν τούτων οἷς γείτονες Ἀλέξινος Καλλί[ου] ἄτης Ἰσοδή[μου] δραχμῶν ἀργυρίου τετρακισ[χιλίων
 ἔκτων Συμμάχου Κλ[υμενεὺ]ς κα[τὰ] ὀκτακοσίας πεντήκοντ[α], Ἰέρων Ἰεροπόλιος Ἐ[λειθυα]εὺς
 τῷ εἴκοσιν, Θρασυγόρα[ς] κατὰ πεντακοσί[ας ὁ δεῖνα] Μο-
 [ας, Δημοκράτ]ης αίου Θε[στιάδης] κατὰ ἑκατὸν, Κ
 Ἡρόπου Θεστιάδων οἷς κύρι[ος ὁ δεῖνα] Σίμωνος Θρυήσιος ἐπρίατο τ[ῶν χωρίων τῶν 60



- ἐν Ἐλαιούντι καὶ τῆς ἐσχατιᾶς καὶ τῆς οἰκίας καὶ τοῦ πύργου ὧν ἐπρίατο Ἀμφυλὶς [π]α[ρὰ] Κλεοθέας
 χμῶν ἀργυρίου ἑπτακοσίων πενήκοντα, συνεπαιούσης [Κ]λε[οθ]έας [τ]ῆς Κλε[ο]θέ[ου μετ]ὰ τοῦ κυρίου
 Ἰσάνδρου Θυρησί[ο]υ ἐπρίατο τῆς οἰκίας τῆς ἐν ἄστει τὴν ἡμ[ι]σειά[ν] κα[ὶ] τὰς θύρα[ς] τὰς ἐπούσας καὶ
 διακοσίων πενήκοντα πάντα ὅσα ἐπρίατο Πεισικράτης παρὰ Θρά[σ]ωνο[ς] Θρασ[υβ]ούλ[ου] πρατῆ[ρ]
 65 καὶ μέσφ πάντες καὶ χωρὶς ἕκαστος παντὸς τοῦ ἀργυρίου. — Ἄρτε[μ]ισιῶν[ο]ς Καλλ[ικ]ράτης Σιμίου
 Ἡρακλειδῶν καὶ φυλῆς Ἡρακ[λ]ειδ[ῶ]ν ἐπρίατο τὴν α[ί]μασιὰν τὴν ἐν Νευκλεί[ω] τὴν καλουμένην Λιμε
 νες Σιμίας Κτήτων δραχμῶν ἀργυρίου τετρακοσίων. Ἄρτε[μ]ισιῶν[ο]ς [ὁ] δεῖνα τοῦ δεῖνος Ἐσ[χ]ατιώτης
 ἐν Ἡρακλειδῶν ἐν φ̄ τὸ ἡρῶν ἐστὶν τὸ ἐπάνω τῶν χωρίων τῶν ὡς ὀρίζει ὁ χειμάρρου[ς]
 λιφῶντος οἷς γείτονες Κτήτων Σιμίας δ[ρ]αχμῶν ἀ[ρ]γυρίου τε[τρ]α[κοσίων] πενήκοντα πρατῆρ Σ[ω]τ
 70 που Ἐσχατιώτης μετὰ κυρίου Ἐπάνδρου Κλεάνορ[ο]ς [ἐκ] πό[λ]εως παρ[ὰ] τοῦ δεῖνος ἀδ[ου] ἐκ πόλεως ἐπ
 παρὰ Τιμοθέας δραχμῶν ὀκτακοσίων πε[ν]τήκοντα. [Σ]ωσ[ί]ας? Φανήντα Ἐσ[χ]ατιώτης καὶ κύριος Ἀρι
 τιώτου καὶ κυρίου Φιλαρχίδου Ἰακί[ν]θ[ε]ως ἐ[π]ρία[τ]ο [τ]ῆν [οἰ]κίαν τ[ῆ]ν ἐν [ἀ]σ[τ]ει ἢ ἐστὶν ἐν τό
 Ἄριστοθέου Δονακεύς. — Εὐθύ[τ]ης Ἡρακλείου Ἐλειθυ[αι]εύς Ἄρχισ [ἐκ] πό[λ]εω[ς] ἦ[ς] κύριος
 ἢ ἦν πρότερον Εὐβούλου ἦν ἐπρίατο Πραξίας παρὰ Εὐβ[ού]λου κα[τ]ὰ δάνειον ἐπ[ὶ] ἀ[ρ]χοντος Ἄρχου τοῦ
 75 δραχμῶν ἀργυρίου ἑκατὸν συνεφόντος κατὰ τὸ [δ]ά[ν]ειον καὶ συνομο[λο]γούντος Πυθοκρ[ί]του Ἀνδρογένου
 Κλυμενὶς μετὰ κυρίου Κλεομήδου[ς] Πυθουστρατίδου Ἡρ[α]κλε[ί]δ[ων] παρ[ὰ] τοῦ δεῖνος Ἐσχατιώ[του] καὶ
 ωρον καὶ ὑπότυπον δραχμῶν ἀργυρίου ἑκατὸν οἷς γείτων Φιλαρχίδης Κλεοξένου Ἰακινθεὺς συνεπαιούσης
 ῥάκου καὶ Θεσπίεως. Ἡραιῶ[ν]ος δευτέρᾳ ἱσταμένου — Σωσ[ί]ας Σωσικ[ρ]άτους Θυρησίος παρὰ Θε
 κίαν καὶ τὰ χωρία τὰ ἐμ Βαλανείφ [π]άν[τα] καὶ τὰ ὕδατα ὅσα ἐστὶν τῶν χωρίων τούτων οἷς γείτων
 80 χωρίων τῶν Καλλικράτους ὁ ἀνάγει ἀ[ν]ω[ς] ἐς τὴν ὄδον καὶ ἀπὸ τῆς ὁδοῦ ὡς περιάγει π[ρ]ὸς τὴν κρήνην
 τοῦ Μελίσσωνος ὡς περιάγει τὸ τεχνίον κύκλω καὶ ὡς ὁ χειμάρρους ἀ[ν]άγει[ε] ἄνω πρὸς τὰ ἐργάσιμα χω
 ἐστὶν ὄρος τῆς ἐσχατιᾶς τῆς ἡμισείας πρὸς τὸν χειμάρρου δ[ε] κατάγει ἐπὶ θαλάτταν καὶ ὀρίζει τὰ χωρία
 δραχμῶν ἀργυρίου πεντακοσίων, πρατῆρες Κόνων Φερεκλέους Θεστιάδης κατὰ ἑκατὸν εἴκοσι πέντε δραχμὰς
 δραχμὰς, Νεοπτόλεμος Διαγόρας Ἀστίου Θεστιάδα κατὰ ἑκατὸν εἴκοσι πέντε δραχμὰς, Βοηθὸς Δωροθέου
 85 Βοηθὸς καὶ [κ]ατὰ [τ]ὰς τριακοσίας ἐβδομηκοντα πέντε δ[ραχμὰς]. Στράτιος [Π]ανταλέοντος Θυρησίος
 λα Χαβυσσίου Θεστιάδ[ων] ἐπρίατο τὴν οἰκίαν τὴν ἐν ἄστει ἢ γεί[τ]ονες Ἀντικλῆς Νεοπτό[λ]εμος ὁ
 Θεσ[τι]άδαι. — Ἄρισ[τ]ο[τ]όνη Νικ[ο]στράτου φ[ι]λ[η]σ[τ]ρατίδου μετὰ κυρίου Παν[τ]αλέοντος Πα
 οἰκίαν καὶ τὰ [χ]ωρί[α] τὰ ἐν Κασμενείφ καὶ τὰς ἐσχατιὰς, ὅσαι εἰσὶ τῶν χωρίων τούτων οἷς γείτονες Π
 πεντ[ή]κοντα [τ]ῆς τοῦ λοιποῦ τιμῆς ἧς προσάφειλε Χαιρέ[λ]ας Ἄριστον[ό]η ἀπὸ τῆς τιμῆς τῶν χωρίων
 90 Ἄγλ[α]ί[ς] Αἰν ἐκ πόλ[ε]ω[ς] ἦ[ς] κύριος Ἰσοδήμος Ἰσοδήμου Δονακεύς παρὰ νος α το
 ἐμ Μηλίᾳ οἷς γείτο[νες] Π η Βασχ[ί]ων καὶ τὰς ἐσ[χ]ατι[ὰς] ὅσαι εἰσὶν τῶν χωρίων [τοῦ]των δραχ
 νία. — Ἡγέας Ἀμφίονο[ς] Ἐλειθυ[αι]εύς παρὰ Χα[ι]ρέλ[α] Χαβυσσίου Θεσ[τι]άδος καὶ παρὰ Φειδῶ
 Χαβυσσίου Θεστιάδων ἐπρίατο τὴν οἰκίαν καὶ τὰ χωρία τὰ ἐν Γύρα πάντα [δ]σα ἦν Χαβυσσίου τοῦ πατρ
 καὶ χωρὶς παρ' ἐκάστου ὄλον τὸ χωρ[ί]ον[ο]ν καὶ τὰς ἐσχατιὰς πάσας ὅσαι εἰσὶ τῶν χωρίων καὶ τὰ ὕ
 95 καὶ τὰ ἄλλ[α] σκεύη δραχμῶν ἀργυρίου ἑξακισχιλίων, πρατῆρες Στράτιος Πανταλέοντος Θυρησίος κατὰ χ
 Φιλήμονος [ἐκ] πό[λ]εω[ς], Πανταρίδης Πανταλέοντος Θυρησίος, Τιμοκράτης Χαβυσσίου Θεστιάδης, Αἰνησίος
 τος παντὸς τοῦ ἀργυρίου. — Αἰνησίος Ἄριστολόχου Θεστιάδης παρὰ Πασιφῶντος Πειρίου Δονακέως ἐπ
 δραχμῶν ἀργυρίου ἑξακοσίων πενήκοντα ἢ τετμήται Φιλήμονι, πρατῆρες Φιλήμων Πασιφίλου, Πασίφιλος
 παρὰ Φειδῶς Χαβυσσίου Θεστιάδ[ος] μετὰ κυρίων Τιμοκράτου καὶ Χαιρέλα Χαβυσσίου Θεστιάδων ἐπρίατο
 100 ὕδατος πάντων τὰ [ἡ]μισ[ί]η ὅσα ἦν Χαιρέλα [τοῦ] πατρὸς τοῦ Φειδῶς οἷς γείτονες Ἰφικρίτης καὶ τὰ παιδί
 ρες Τιμοκρά[τ]ης καὶ Χαιρέλας Χ[α]βυσσίου Θεστιάδ[αι]. — Ἰφικρίτης Χαιρέλα Ἐλειθυαῖς μετὰ κυρί
 νος Δονακ[έ]ως ἐπρίατο τ[ῆ]ν οἰκίαν καὶ τὰ χωρία τὰ ἐν Ἐλειθυαῖφ πάντα ὅσα ἐπρίατο Ἀρχαγόρας πα
 πεντακισχιλίων. — Ἀγαθεὶ Τύχει, ἐπ' ἀρχοντος Ἀ[μ]ειν[ό]λα [μ]ηνὸς Βουφονιῶνος πέμπτει ἱσταμένου,
 ἐκ πόλεως παρ' Ἰφικρίτης Χαιρέλα Ἐλειθυαῖδος μετὰ κυρίων Τιμοκράτου Χαιρέλα Χαβυσσίου Θεστιάδων
 105 τιάς καὶ τὰ ὕδατα τὰ προσόντα τοῖς χωρίοις καὶ τὰ σκεύη ὅσα ἐστὶν τῆς γεωργίας οἷς γείτονες Χαριππίδ
 σφ καὶ χωρ[ί]ς Τιμοκράτης Χαιρέλας Χαβυσσίου Θεστιάδαι. — Ἐπανδρος Ἡ[γ]ελέω Κλυμενὺς παρὰ
 ἐπρίατ[ο] τῶν χωρίων καὶ τῆς οἰκίας τῶν ἐν Ἐλειθυαῖφ πάντων τὰ ἡμισία καὶ τῶν ἐσχατιῶν πάντων ὧν ἐ
 δης δραχμῶν ἀργυρίου τετρακισχιλίων, πρατῆρες καὶ βεβαιωταὶ τῶν χωρίων καὶ τῆς οἰκίας Φιλή[μ]ων Πασ
 Ἐπ' ἀρχοντος Ἀμεινόλα μηνὸς Βουφονιῶνος Ἀλκίππη Κλεοφάνου Ἐ[λ]ειθυαῖς μετὰ κυρίου Ἡγελέω Ἐπ
 110 Ποσειδωνίου Θεστιάδου ἐπρίατο τὴν οἰκίαν τὴν ἐν ἄστει ἢ ἐστὶν ἐν τόνφ [τ]ρί[τ]ω, ἢ γείτονες Πολύαινος Ἀ
 δραχμῶν ἀργυρίου ἑνακοσίων, πρατῆρ Κλεαγόρας Μενίππου Ἐλειθυαῖεύς. — Ἄριστοκύδης Τελ[ε]σ[α]γόρου
 ἐν Νοθιαδῶν, ἃ ἐπρίατο Λεύκιππος παρ' Ἀριστύλου πάντα [οἷς] γείτων Φιλοκλῆς καὶ τὴν οἰκίαν κα[ὶ] τὰ
 ρίου δισχιλίων πεντακοσίων, πρατῆρες Πολυμνήστης Ἀν[τι]χάρο[υ] Θεσ[τ]ιάδης Δ. των... οκλέους Θυρησί
 δῶν παρὰ Θεσπίεως Θεσπίεως ἐκ πόλεως (sic) καὶ Ἀριστόνακτος Ἀριστολόχου Θεστιάδου καὶ κο[ι]νοῦ Θε
 115 ἐπρίατο τὴν οἰκίαν καὶ τὰ χωρία τὰ ἐν Ἰακίνθφ τὰ καλούμενα Σωσ[η]ρία, ἃ ἐπρίατο Θεσπιεύς καὶ Εὐβ
 Πλείσταρχος δραχμῶν ἀργυρίου τριακοσίων συνεπαιούντος Εὐφράνορος. — Θεσπιεύς Θεσπίεως ἐκ πόλεω
 Θεοξενιαστῶν παρ' Ἀρτυμάχου Ἀριστάρχου Ἡρακλείδου ΩΝ ἐπρίατο τὰ χωρία τὰ ἐν Ἰακίνθφ τὰ καλού
 ἐως καὶ Ἀριστῶν[ακ]τος καὶ κοινοῦ Θεοξενιαστῶν οἷς γείτονες Ἀρτύμαχος Πλείσταρχος δραχμῶν ἀργυρίου
 Δημοκρίνου ἐκ πόλεως μετὰ κυρίου Ἀρτυμάχου Ἀριστάρχου Ἡρακλείδου, πρατῆρες Δημοκρίνης Δημοκίμου
 120 Φῶκος Φωκίανος Θυρησίος παρ' Ἀθηνάδου Ἀμφιθέου Θεστιάδου οὐ κύριος Ἀναξίθεος Ἀθηνάδου Θεστιάδης
 ἀργυρίου χιλίων τετρακο[σί]ων ἃ ἀ[π]έ[δ]ωκ[ε] Φῶκος Ἀθηνάδει δανειζόμενος παρ' Ἀθηνάδου χιλίας καὶ τετ
 ριῶνος δωδεκάτει — Ἀμφικλῆς Φανοκλέους Ἐσχατιώτης παρὰ Θεοκλείας Πασιφίλου ἐκ πόλεως μετὰ κυ
 ἐν τόνφ ἐβδόμφ τὸ μετέωρον οἶκημα τὸ ἐπ[ὶ] τῆ] εἰσόδφ κα[ὶ] κ[ε]ράμον τὸν ἐπόντα καὶ θύρας τὰς ἐπούσας

(Continued.)

- Κλεοθέου καὶ κυρίου [Κλ]εοφάνους] π[ά]ντων τὰ ἡμίση οἷς γείτων ὁ δεῖνα δρα-
εοφάνους. — Ξενόδημος [Μοι]ρηγέουσις Ἐλειθυαίως π[α]ρὰ Πεισικράτους
οὐ οἰκοπέδου τὸ ἡμισυ οἷς γείτων Ἀκεσίμβροτος δραχμῶν ἀργυρίου
ἄνδρος Θηβαίος Πεισικράτου Θρῆσιοι Ἰσανδρος Φανοκλέουσις
ἑσχατιώτης παρὰ Θαρσαγόρου Ἀγάθωνος καὶ Σιμίου τοῦ δεῖνος 65
ἐν ἡν [ἐπ]ρία[ν]το παρὰ Θρασυμήδους Ἡρακλείου ἢ γείτο-
ν καὶ Καλλιφώντος Κτήτωνος Ἡρακλειδῶν ἐπρία[το] τὸ χωρίον τὸ
κα[τὰ] τὰ ὄδον κατ[ὰ] τὰ χωρία τὰ Καλ-
ῶσις Ἀ που Ἡρα[κλ]ειδῶν. Ταργηλιῶνος — [ὁ] δεῖνα τοῦ δεῖνος
το τὴν οἰκία[ν] κ[α]τ[ὰ] τὰ χωρία τὰ ἐν Σαπήθῳ πάντα ὅσα ἐπρίατο ὁ δεῖνα 70
ἄνδρος [Θ]εοφ[ά]νο[υ]σις Ἰακινθεὺς παρὰ Πραξίου τοῦ δεῖνος Ἐσχα-
τῶν ἢ γείτων Ἐπανδρος δραχμῶν ἀργυρίου ἐξήκον[τα], πρατῆρες ὁ δεῖνα
ἄνδρος Τιμομάχου Ἡρακλειδῆος ἀπέδ[ωκε] τὴν οἰκίαν?
ἄνδρος ἢ γείτονας Καλλιφώντος Πανταλέων
ἄνδρος ἐκ [π]όλεως. Ἐνεὶ καὶ νεῦ Ἐλειθυαίως — [ὁ] δεῖνα τοῦ δεῖνος 75
οἰκίας ἄνδρος Ἀγεσίλειδῶν ἐπρίατο τῆς οἰκίας τῆς ἐν ἄστει ἢ ἡν πρότερον τοῦ δεῖνος τὸ μετέ-
δοτομάχης τῆς Σωσιμένης μετὰ κυρίων τῶν παίδων Πυρ-
ρῶν Δωροθέου Θεστιάδος καὶ κυρίου Δωροθέου Κριτοδήμου Θεστιάδου ἐπρίατο τὴν οἰ-
κία[ν] κ[α]τ[ὰ] τὰ μ[έ]χρι τοῦ ποταμοῦ ὡς ὀρίζει τὸ τειχίον ὃ ἐστὶν τέτρατον τῶν
ὀρίζει τὸ τειχίον τ[ὸ] Μελίσσωνος ὃ ἐστὶν ἐν τοῖς χωρίοις τοῖς Καλλικράτους 80
τὰ Καλλικράτους καὶ ὡς περιάγει τὸ τειχίον κύκλῳ ἄ[ρ]χι πρὸς
ἐργασίμα τὰ Μνησῶς καὶ πίθους ἑπτὰ καὶ ὄλμον καὶ θυρῶν ζεύγ[η]
ἡμέρας Νικομάχου Θεστιάδος κατὰ ἑκατὸν εἴκοσι πέντε
ἡμέρας κατὰ ἑκατὸν εἴκοσι πέντε δραχμὰς, πρατορεύει?
ἄνδρος Ἰφικρίτης Χαιρέλα Ἐλειθυαίως μετὰ κυρίων Τιμοκράτους καὶ Χαίρε- 85
λῶν ἀργυρίου χιλ[ιά]ων, πρατῆρες Τιμοκράτης καὶ Χαιρέλας Χαβυσσίου
ἄνδρος [Θ]ρ[υ]σίου παρὰ Χαιρέλα Χαβυσσίου Θεστιάδου ἐπρίατο τὴν
οἰκία Χάρταδος δραχμῶν ἀργυρίου τετρακισχιλίων ἑνακοσίων
ἐν Αἰσίλει καὶ ἐν Κασμενέφῳ ὧν ἐπρίατο παρὰ Ἀριστονόης. —
ἄνδρος πόλεως ἐπρίατο τὴν οἰκίαν καὶ τὰ χωρία [τὰ] ἐμ Πανόρμου τὰ κ[α]λούμενα 90
ἑπτακοσίων, πρατῆρ Ἡγεσίλειος Τελεστράτου Θρῆσιος ὧν Νουμη-
ἄνδρος Χαβυσσίου Θεστιάδος καὶ παρὰ Ἰφικρίτης Χαιρέλα Ἐλειθυαίως μετὰ κυρίων [Τιμοκράτου] καὶ Χαιρέλα
τοῦ Χαιρέλα καὶ Φειδῶς οἷς γείτονας Ἀρίστανδρος Μαντινέως καὶ μέσφ[ω] παρὰ πάντων
ὅσα ἐστὶ τῆς γεωργίας καὶ τὸν κέραμον τὸν ὄντα καὶ θυ[ρας] τὰς ἐπούσ[ας]
ἄνδρος, Πολυκράτης Ἐπικράτους Δονακεὺς κατὰ χιλ[ιά]ς, Πασίφιλος 95
ἄνδρος Ἀριστολόχου Θεστιάδος καὶ μέσφ πάντες καὶ χωρὶς ἕκα[σ-
τῶν τὴν οἰκίαν τὴν ἐν ἄστει ἢ γείτονας Ἀριστείδης Νεοπρ
ἄνδρος ἡμο[νο]ς ἐκ [π]όλεως. — Ἀριστῶναξ Ἀριστολόχου Θεστιάδος
τὴν οἰκία καὶ τῶν χωρίων τῶν ἐν Ἡρίσθῳ καὶ τῶν ἑσχατιῶν καὶ τ[ὸ]
τὰ Δεϊκράτου[ς] δραχμῶν ἀργυρίου δισχιλίων πεντακοσίων πρατ[ῆ]- 100
ἄνδρος Τιμοκράτου [καὶ] Χαιρέλα Χαβυσσίου Θεστιάδου παρ' Ἀρχαγόρου Μορυχίω-
ἄνδρος Ἰφικρίτης οἷς γείτονας Κλεαγόρας Ἀριστοφάνης δραχμῶν ἀργυρίου
ἄνδρος Φανικῶ Πασιφίλου ἐκ πόλεως μετὰ κυρίου Πασιφίλου Φιλήμονος
ἐπρίατο τὴν οἰκίαν καὶ τὰ χωρία τὰ ἐν Ἐλειθυαίῳ κατ[ὰ] τὰς ἑσχα-
τῶν Κλεαγόρας δραχμῶν ἀργυρίου ὀκτακισχιλίων, πρατῆρες καὶ μέ- 105
ἄνδρος Φανικῶ Πασιφίλου ἐκ πόλεως μετὰ κυρίου Πασιφίλου Φιλήμονος ἐκ πόλεω[ς]
ἐπρίατο Φανικῶ παρὰ Ἰφικρίτης οἷς γείτονας Κλεαγόρας Χαριππί-
ἄνδρος ἐκ πόλεως, Πασίφιλος Φιλήμονος καὶ μέσφ καὶ χωρὶς. —
ἄνδρος Κλυμενέως παρὰ Καλλιῶ Διοδήμου Θεστιάδων καὶ κυρίου Διαιτίου
ἄνδρος τῶν πᾶσαν ὄσσην ἐπρίατο Καλλιῶ καὶ ὁ κύριος Διαιτός παρὰ Θεοδίππου 110
ἄνδρος Ἡρακλειδῶν παρὰ Σωκλέους Λευκίππου Θρῆσιος ἐπρίατο τὰ χωρία τὰ
ἄνδρος ὅσα ἐστὶ τῶν χωρίων καὶ ὕδατος ἀγωγὰς τὰς ὄσας τῶν χωρίων δραχμῶν ἀργυ-
ἄνδρος Βουφονιάδων πέμπτη Ἰσταμένου — Ἀρτύμαχος Ἀριστάρχου Ἡρακλε-
ἄνδρος ἑσχασιῶν συνεπαινοῦντος καὶ συνεπαλοῦντος Εὐθυγένους
ἄνδρος καὶ κοινὸν Θεοξενιαστῶν παρ' Εὐθυγένους, οἷς γείτονας Ἀρτύμαχος 115
ἄνδρος καὶ Ἀριστῶναξ Ἀριστολόχου Θεστιάδος καὶ κοινὸν
ἄνδρος Σωσθηρία πάντα ὅσα ἐπρίατο Ἀρτύμαχος παρὰ Θεσπι-
ἄνδρος ἑσχασιῶν συνχωρούσης καὶ συνεπαινούσης Μαντῶς
ἄνδρος πόλεως, Δημόνικος Θεόφρων Δημόνικου ἐκ πόλεως. —
ἄνδρος ἐπρίατο τὴν οἰκίαν καὶ τὸ χωρίον τὸ ἐν Ἐλειθυαίῳ δραχμῶν
ἄνδρος ἑσχασιῶν δραχμὰς ο[κτ]ο[σ]ίας γείτων Φάραξ Νεοπτόλεμος. Ἀπατου- 120
ἄνδρος Θεαινέτου Πασιφίλου ἐκ πόλεως ἐπρίατο ἐν τῷ ἄστει
ἄνδρος καὶ δίοδον εἰς τὴν οἰκίαν ἢ γείτονας Φάραξ Λεωδάμας

The surface of this inscription is so much rubbed that the letters are entirely effaced in some places and most difficult to decypher in others. I have, however, by long study succeeded in making out many words which are not to be found in Böckh's transcript, and have corrected many errors in his text.

In the orthography are the following anomalies :

Line 43. Ἀλκμεῶνος. See C. I. 33.

Φειδῶς, lines 92 and 99, is the genitive of Φειδῶ. Compare Μαντῶς, line 118, Καλλιῶ, Καλλιῶς, lines 109, 110, as in Doric and Æolic.

The text contains a register, ἀναγραφή, of sales of land and houses, together with, in some cases, farm stock and furniture. Each entry states the deme or other place in which the property sold is situated, the names of the owner and of the neighbours adjoining his land, together with the name of the buyer and of the persons who served as sureties in the transaction and are styled πρατῆρες; also the price paid. The sellers, buyers, and sureties are usually distinguished by the addition of their father's name and their tribe.

In cases where the purchaser is a woman or a minor, the name of his or her legal representative, κύριος, is added in accordance with the usual practice in Greek and Roman law. In some cases the consent of other parties who had an interest in the property sold is expressed by the phrase συνεπαινοῦντος, συμπωλοῦντος or συνεφίοντος τοῦ δέινος. It seems probable, as Böckh thinks, that many of these sales took place when an estate had to be divided among co-heirs; hence we find entries in which portions only of the property were sold, the half, as in line 63, and probably in line 100, or the fourth part, as in line 52.

The public registration of sales of real property, though not, perhaps, universal in Hellenic states, certainly prevailed in many cities, as is shown by the fragments of the Treatise on Laws by Theophrastos, xxii, § 1 and § 3, as edited by Dareste, in Revue de Législation anc. et moderne, 1870-71, pp. 279-282; K. F. Hermann, Privatalterthümer, § 49, note 10, § 66, note 6; Büchschütz, Besitz u. Erwerb im Griech. Alterthume, p. 526, note 3. By such public registering of sales the purchaser could ascertain whether the land or other real property was free or subject to mortgages or other encumbrances. See Theophrastos, *loc. cit.* xxii, § 1, παρ' οἷς γὰρ ἀναγραφή τῶν κτημάτων, ἐξ ἐκείνων ἔστι μαθεῖν εἰ ἐλεύθερα καὶ ἀνέπαφα καὶ τὰ αὐτοῦ πωλεῖ δικαίως, εὐθὺς γὰρ καὶ μετεγγράφει ἢ ἀρχὴ τὸν ἔωνημένον. At Athens public notice of a sale was given sixty days before it took place, and the purchaser had to pay a fee of one per cent. for registering the sale. In Rangabé, Ant. Hellén. ii, Nos. 877, 878, are two fragments of Athenian registers in which the amount of this fee as well as of the purchase money is stated. The phrase ὠνητῆς ἐγγεγραμμένος, as applied in the Argument to Demosth. c. Pantæn., is thus explained. So far as I am aware the only other records of the sale of real property contained in inscriptions are the following: The inscription from Amphipolis (Philistor,

1862, iii, p. 346), which records the sale of a house, ἧ γείτων Μεννέας and others, for 300 gold pieces; the register of the sale of confiscated lands and houses at Halikarnassos (Bullet. de Corr. Hellén. iv, p. 295 fol., and in the Appendix to my Essays on Art and Archæology); the register of real property sold and confiscated at Iasos (Bullet. de Corr. Hellén. v, p. 491 fol.); and the fragments of Attic registers, also relating to confiscated property (C. I. A. Pt. 1, Berol. 1873, Nos. 274-281). In none of these, except in the inscription from Amphipolis, is the position of the land or houses sold defined by the mention of the γείτονες. The largest price recorded in our inscription is 8000 drachmæ, line 105, but the purchase in this entry includes, besides a house and land, waters for irrigation and implements of husbandry. On the value of houses and land in ancient Greece, see Büchschütz, Besitz u. Erwerb, pp. 84, 85.

It has been already stated that in most of the entries the names of certain persons styled πρατῆρες are added after the names of the seller and buyer. These are commonly held to be the same as the συμπρατῆρες, whom the anonymous author of the treatise Δικῶν Ὀνόματα defines as sureties given by the vendor, συμπρατῆρ, ὁ τὰ πωλούμενα ὑφ' ἑτέρου βεβαιῶν. See Bekker, Anecd. i, p. 193. Such sureties are more usually called βεβαιωταί or βεβαιωτῆρες, and occur *passim* in the Delphic deeds of enfranchisement of slaves and in other inscriptions. See Foucart, Mémoire sur l'affranchissement des esclaves, pp. 15, 16; Philistor, 1862, iii, p. 346, and the register of the sale of confiscated lands at Halikarnassos, already referred to (Bull. de Corr. Hellén. iv, pp. 295-320). In this last inscription the Gods themselves, to whom the lands sold are forfeit, give the required βεβαίωσις, and the νεωποῖαι of their temples are συμβεβαιωταί. In like manner in the Iasian register of the sale of confiscated lands (Bullet. de Corr. Hellén. v, p. 505) the guarantee is given by the μνήμονες or Records, and their liability as sureties is expressed in each entry by the words μνήμονες συνεπέλησαν. Such συμπωληταί, it is to be presumed, were identical with the συμπρατῆρες of the Δικῶν Ὀνόματα and the πρατῆρες of our inscription. Caillemer (Revue de Législation, 1873, p. 23) appears to follow Böckh in assuming that there is no distinction between πρατῆρες or συμπρατῆρες and βεβαιωταί, but in the very passages which he quotes, *ibid.* p. 22, from Demosthenes we have the words πρατῆρ καὶ βεβαιωτῆς, Argument to c. Pantæn. p. 963, Reiske, and *ibid.* p. 964, and p. 969 ult., πρατῆρες καὶ βεβαιωταί; and in line 108 in our inscription we have the very same phrase πρατῆρες καὶ βεβαιωταί, whereas in all the previous entries in the text the πρατῆρες stand alone. We have, I think, a right to assume that these two terms, πρατῆρ and βεβαιωτῆς, were not so exactly equivalent as might have been inferred from the definition in the Δικῶν Ὀνόματα. Probably βεβαιωτῆς was the larger term covering every kind of surety, while συμπρατῆρ or πρατῆρ relates to a particular sort of guarantee. Thus in the Halikarnassian inscription already referred to, the βεβαίωσις of the

Gods and their ministers gives the purchaser an indefeasible title for ever, and protects him from all possible claims and litigation on account of the property he has bought; so in the enfranchisement of the Delphic slaves the validity of the act was secured by the *βεβαιωτῆρες*, who, in case the seller did not fulfil his engagement, had to share in his liability to an action.

In the case of the *πρατῆρες* in our inscription, the extent of their liability as sureties varies. Sometimes each *πρατῆρ* is guarantee only for a part of the purchase money. Thus in lines 57, 58, the *πρατῆρες* are severally liable for a definite sum, which ranges from 120 to 1830 drachmæ. Compare lines 83, 95. Caillemer, *loc. cit.* p. 23, remarks on these cases, Dans d'autres cas, les *συμπρατῆρες*, au lieu de garantir à l'acheteur la propriété de la chose vendue, s'obligent seulement, pour le cas où il serait évincé, à lui payer une somme d'argent. Il est probable que ces *βεβαιωταί* sont des créanciers hypothécaires ou chirographaires du vendeur, que l'acheteur rembourse sur son prix de vente, et qui promettent de lui rapporter, si plus tard il est dépossédé, la somme qu'il vient de verser entre leurs mains. Besides such creditors who had lent money on mortgage to him, the seller may have had to satisfy the claims of parties who had a reversionary interest in the estate sold, and to whom a portion of the purchase money would, it may be presumed, have been paid, as the price of their consent to the sale. In other cases the *πρατῆρες* are jointly and severally liable for all the amount paid *καὶ μέσφ πάντες καὶ χωρὶς ἕκαστος παντὸς τοῦ ἀργυρίου*, lines 48, 65.

Lines 93-94, we have a somewhat different phrase; here the purchaser buys from certain persons various lands, houses, and their appurtenances, *καὶ μέσ[φ παρὰ] πάντων καὶ χωρὶς παρ' ἑκάστου ὄλον τὸ χωρ[ί]ο[ν] καὶ τὰς ἐσχατίας πάσας ὅσαι ἐ[ί]σι τῶν χωρ[ί]ων καὶ τὰ ὕδατα ὅσα ἐστὶ τῆς γεωργίας καὶ τὸν κέραμον τὸν ὄντα καὶ θύ[ρας τὰ]ς ἐπούσ[ας] καὶ τὰ ἀλ[λα] σκεύη δραχμῶν κ.τ.λ.*, then follow the *πρατῆρες*. In this transaction the words *παρὰ πάντων* and *παρ' ἑκάστου* are inserted because a whole district, together with the waters for irrigation, is purchased; and litigation might ensue if the purchase did not include all the rights common to the various owners who sell.

It should be noted that in line 33 the form *πράτωρ* is used instead of *πρατῆρ*. Böckh considers these two terms as identical, and compares the forms *κλήτηρ*, *κλήτωρ*.

πρατορέει, line 84, is evidently a verb derived from *πράτωρ*, which has escaped the notice of the Lexicographers.

The name of an Archon occurs four times in this inscription, from which Böckh infers that the transactions which it records took place in four different years, but the Ameinolas named as Archon, lines 103, 109, is probably the same as the Archon, line 1.

The Archon, Archos son of Euporion, line 74, is mentioned only to fix the date of a purchase made in a previous year.

The following months occur in the text:—

Artemision, lines 2, 48, 65, 67.

Apellaion, line 15.

Heraion, lines 22, 28, 78.

Bouphonion, lines 35, 103, 109, 113.

Apatourion, lines 38, 40, 121.

Posideon, lines 43 and 45.

Anthesterion, line 48.

Targelion, line 69.

Eleithyaion, line 75.

In line 5 the name of a month which followed *ENEIKAINAI*... is effaced from the marble. The letters *MIN* may be part of *ΜΗΝΟΣ*.

The month Eleithyaion, line 75, which is not given by Hermann, is probably the same as the Kretan month Eleusynios; see *Bullet. de Corr. Hellén.* iii, p. 292 and p. 308, where M. Homolle observes that the name Eleusynios was probably derived from the Goddess Eileithyia, who was much worshipped in Krete, and whose name in Kretan inscriptions is written *Ἐλεύθνια* or *Ἐλεύσινα*. The island of Thera had also a month Eleusinios. M. Homolle, *loc. cit.*, p. 307, supposes that the place of the Kretan Eleusynios in our kalendar was from February 21 onward into March.

M. Homolle, by the evidence of recently discovered Delian inscriptions, has constructed a kalendar of Delian months (see *Bullet. de Corr. Hellén.* v, pp. 25-30). Of the twelve months in his list the following recur in our Tenian inscription: Artemision, Targelion, Bouphonion, Apatourion, Posideon. There does not seem at present any evidence by which we can determine the order of the nine Tenian months here named.

After the proper names in our inscription follow the names of the tribes to which they severally belong. The list as given by Böckh comprises nine tribes, *ἐκ πόλεως, Ἡρακλεῖδαι, Θεστιάδαι, Δονακείς, Ἐσχατιῶται, Ἐλειθναίεις* (not *Ἐλειουλείς*, as Böckh reads), *Κλυμενεῖς, Ἰακινθεῖς, Θρῦσηιοι* (not *Ἰακινθεῖς, Ὀρῦσηιοι*, as Böckh gives them); to these may be added *Γυραιεῖς* (see lines 25, 30, and Ross, *Inscr. Ined.* ii, p. 15, Nos. 102, 103), *Φυκαίεις*, line 20, and *Ση[σ]ταῖδαι*, line 87, line 42.

The following are the names of demes or places in Tenos:—

ἐν Ἀισλίει, lines 56, 89.

ἐν Ἀστεί, lines 21, 25, 36, 72, 86, 97, 110.

ἐν Βαλανείῳ, line 79.

ἐν Γύρῳ, line 93.

ἐν Δονακέῳ, line 3.

ἐν Ἐλαιῶντι, lines 18, 42, 61.

ἐν Ἐλειθναίῳ, lines 102, 104, 107, 120.

ἐν Ἐρμινίᾳ? line 34.

ἐν Ἡρακλειδῶν, line 68.

ἐν Ἡρίσθῳ, lines 99 and 41? Compare *Ἡρίσθῳ* in the Tenian inscription, C. I. 2336, line 8.

ἐν Ἰακίνθῳ, lines 49, 115, 117.

ἐν Κασμενείῳ, lines 88, 89.

Λιμένεια, line 66.

ἐμ Μηλίᾳ, line 91.

ἐν Νευκλείῳ, line 66.

ἐν Νοθιαδῶν, lines 29, 112.

ἐμ Πανόρμῳ, lines 14, 90.

ἐν Σαπήθῳ, lines 32, 70.

ἐν Σίχνει, lines 13, 16.

Ἐωσηρία, in Iakinthos, lines 115, 117.

The ἐσχατιαί 'Boundary estates' which are so frequently mentioned in our inscription are thought by Weil (Mittheil. d. deutsch. Inst. ii, p. 62) to have been situated in the southern part of the island, and chiefly in the broad valley of Peraia. The πύργοι must have been built for defence against pirates.

It is evident from the position of the word γείτονες at the end of line 123 that our inscription did not end there, but must have been continued on another stone, to which may have belonged the two fragments, (Ross, Inscr. Ined. ii, 102, 103; Lebas, Pt. iv, § 2, Nos. 1866, 1866 bis; Böckh, C. I. ii, p. 1055, No. 2338 b; and that published by Weil, Mittheil. d. deutsch. Inst. ii, p. 60). The first of these fragments is a register of marriage portions, προίκες, settled by certain Tenian citizens on their daughters or other female relations, and of lands pledged as security for these settlements. The second may either relate to the same subject or may be a continuation of the register of sales in our inscription. It seems very probable that many of the sales recorded may have been caused by the necessity of providing marriage portions, and in that case the register of προίκες would naturally be inscribed after the register of sales of real property. On this supposition I have restored line 1 of our inscription: κατὰ τάδε πράξεις ἐγγέροντο χωρίων [καὶ οἰκίων καὶ προικῶν] δόσεις. On the registering of dowers, ἀναγραφή προικῶν, see Barrilleau on the Mykonos inscription (Bulletin de Corr. Hellén. vi, pp. 590-607).

Several corporate bodies take a part in the transactions recorded here. Thus we have the κοινὸν Θιασιτῶν, line 60; the κοινὸν [Ἄ]γεσ[ι]λειδῶν, line 76; the κοινὸν Θεοξενιαστῶν, lines 114, 117, 118. At the end of line 24 we have κοινὸν Θ; the remainder of this name seems to be partially preserved in the letters ΔΑΜΥΙΑΔΩΝ at the beginning of line 28, and ΙΑΔΩΝ, line 25. The whole may have read κοινὸν Θ[ιασιτῶν] Δαμυιαδῶν, or Δαμυραδῶν, as the Ι may be the vertical stroke of Ρ.

Line 37. καὶ θυρῶν ζεύγια [ἐ]ννεὰ καὶ τὰς θύρας τὰς ἐπὶ τῶν θυρίδων. The ζεύγια here and post, line 82, must be the lintels of doorways; compare the inscription relating to the Erechtheum, Greek Inscript. in Brit. Mus. Pt. 1, p. 97, § 12 a, ἐς τὰ ζυγὰ δὲ ἕδει τοὺς λίθους τοὺς μέλανας ἐνθεῖναι. The θύραι are the wooden shutters of the windows, θυρίδες.

Line 42. ἐν ἰσῶσι. This must mean that they were indemnified for their claims by equal shares.

Line 48. Ἀνθεστηριῶνος ὀγδόεῖ ἰσταμένου χ Ἀρ[τ]εμισιῶνος. I cannot explain why a second month is given here, or what is the meaning of the intervening X. This letter seems to be part of a monogram, but the traces are exceedingly faint.

Line 53. ὄν[ον] ἀλέτην καὶ ὄλμ[ον]. 'An upper millstone and a stone mortar for pounding grain.'

Line 73. Ε[ὐθύ]της Ἡρακλείου . . . [τῆ] δεινί . . . ἢ]ς κύριος Τιμόμαχος . . . ἀπέδ[ωκε] τὴν οἰκίαν] ἢ ἦν πρότερον Εὐβούλου ἦν ἐπρίατο Πραξίας παρὰ Εὐβ[ού]λου κα[τ]ὰ

δάνειον ἐπ' [ἄ]ρχοντος Ἀρχου . . . ἢ γείτονες Καλλιδ[ά]μας Πανταλέω[ν] δραχμῶν ἀργυρίου ἑκατὸν, συνεφίοντος κατὰ τὸ [δ]ά[νειον καὶ] συνομο[λογ]οῦντος Πυθοκρ[ί]του Ἀνδρογένους ἐκ [πρό]λεως. The house referred to in this entry formerly belonged to Euboulos, from whom Praxias bought it κατὰ δάνειον in the Archonship of Archos. If we suppose that Praxias furnished the loan to Euboulos, then the words ἐπρίατο κατὰ δάνειον may mean that the house was pledged to Praxias as the security for the money lent, and that the mortgage was effected by a peculiar kind of sale, as will be more fully explained under the entries, line 116 and line 120, post. The ownership of the house subsequently passed from Euboulos to Euthytes, son of Herakleios. If we restore ἀπέδ[ωκε], then we must assume that the minor represented the interest of the original mortgagee, Praxias, and that the mortgage on the house was renewed in her name and that of her κύριος, Timomachos; in that case she and Pythokritos must have been the coheirs of Praxias. But ΑΠΕΔ might also be restored ἀπέδ[οτο]; then the entry would record that Euthytes sold the house for 100 drachmæ to the female minor whose guardian was Timomachos, having obtained the consent of Pythokritos, who represented the interest of the original mortgagee, Praxias, συνεφίοντος κατὰ τὸ [δ]ά[νειον καὶ] συνομο[λογ]οῦντος κ.τ.λ.

Lines 76, 77. τῆς οἰκίας τῆς ἐν ἄ[στ]ει ἢ ἦν πρότ[ερον] τοῦ δεινός τὸ μετέωρον καὶ ὑπότυπον. In line 123 we have τὸ μετέωρον οἶκημα. In the Ephesian law, published by M. Dareste (Nouvelle Revue historique de droit 1877, pp. 161-179), persons who have become sureties for μετέωρα, οἱ τὰ μετέωρα ἐγγυώμενοι, are distinguished from those who are ἐγγυώμενοι πρὸς αὐτὰ τὰ κτήματα. M. Dareste understands by the latter, sureties who give collateral security to a mortgage on real property, while the other class of sureties give security for bond debts, 'cautions de dettes chirographaires, que la loi appelle dettes en l'air, τὰ μετέωρα.' But in the two cases in our inscription where the word μετέωρον occurs, it is applied not to bond debts but to houses, and in the first of these cases, line 77, it is associated with ὑπότυπον. Τύπος, according to Pollux, viii, 29, was a legal term which in later Greek was used as the equivalent of δίκης λήξις; see Meier and Schömann, d. Attische Process, p. 595, and Böckh, C. I. ii, p. 207. Ὑπότυπον here, or ὑπὸ τύπον as Böckh reads it, would thus mean, 'subject to some legal claim,' and μετέωρον as applied to a house may indicate that the ownership is in abeyance on account of some still pending litigation.

Lines 91, 92. ὠν Νουμηρία. If Νουμηρία here indicates the new moon, as seems probable, we must supply before it some month. ΗΡΑΓΩΝΝΟΥΜΗΝΙΑ[Ι] would fit the space if we suppose that the lapidary cut off the final syllable of Ἡραιῶνος.

Line 98. ἢ τετίμηται Φιλήμονι. This must refer to some transaction in which the house in question was reckoned as equivalent security for a certain sum. Such securities, ἀποτιμήματα, were required from a husband in reference to his wife's dower, from a guardian in reference to a ward's estate, and from the tenant to whom a guardian granted a lease of

a minor's property. See Daremberg, Dictionnaire, s. v. ἀποτίμημα. The house in question here may have been assigned as a security to Philemon in his capacity of guardian granting a lease in behalf of a ward. Compare the inscription on a boundary stone cited in Meier u. Schömann, Att. Process, p. 506, Ἐπὶ Θεοφράστου ἀρχοντος ὄρος χωρίου τιμῆς ἐνοφειλομένης Φανοστράτῳ . . . δισχιλίων δραχμῶν.

Lines 113-116. Ἀρτύμαχος . . . παρὰ Θεσπίεως . . . καὶ Ἀριστόνακτος . . . καὶ κο[ι]νοῦ Θεοξενιαστῶν, συνεπαινοῦντος καὶ συνπωλοῦντος Εὐθυγένους, ἐπρίατο τὴν οἰκίαν καὶ τὰ χωρία τὰ ἐν Ἰακίνθῳ τὰ καλούμενα Σωσ[η]ρίεια, ἃ ἐπρίατο Θεσπιεὺς καὶ Εὐβίος καὶ κοινὸν Θεοξενιαστῶν παρ' Εὐθυγένους, οἷς γείτονες Ἀρτύμαχος Πλείσταρχος, δραχμῶν ἀργυρίου τριακοσίων συνεπαινοῦντος Εὐφράνορος.

Lines 116-119. Θεσπιεὺς . . . καὶ Ἀριστόναξ . . . καὶ κοινὸν [Θ]εοξενιαστῶν παρ' Ἀρτυμάχου . . . (ἀ)νεπρίατο τὰ χωρία τὰ ἐν Ἰακίνθῳ τὰ καλούμενα Σωσ[η]ρίεια πάντα ὅσα ἐπρίατο Ἀρτύμαχος παρὰ Θεσπίεως καὶ Ἀριστόν[ακ]τος καὶ κοινῶν Θεοξενιαστῶν οἷς γείτονες Ἀρτύμαχος Πλείσταρχος δραχμῶν ἀργυρίου τριακοσίων, συγχωροῦσης καὶ συνεπαινοῦσης Μαντῶς Δημοκρίνου ἐκ πόλεως μετὰ κυρίου Ἀρτυμάχου . . ., πρατῆρες Δημοκρίνης . . ., Δημόνικος, Θεόφρων . . .

Artymachos purchases of Thespheus and Aristonax and the κοινὸν of Theoxeniastæ for 300 drachmæ the house and fields in Iakinthos called Soserieia, which Thespheus, Eubios, and the Theoxeniastæ purchased from Euthygenes. This purchase is agreed to by Euphranor.

Thespheus, Aristonax, and the same κοινὸν repurchase from Artymachos the same land in Iakinthos for the same price.

Before ἐπρίατο, line 117, are the letters ΩΝ. If we assume that the Ω is a mistake of the lapidary for Α, and read ἀνεπρίατο, the sense is clear.

The transaction recorded is a sale of real property, followed immediately by repurchase of the same property. The amount paid is the same in both cases. In the second part of the entry the οἰκία mentioned in the first part is omitted, but it may be presumed that it is included in the words τὰ χωρία πάντα. It should be noted that in the first of these transactions

no πρατῆρες are recorded; it seems probable therefore that this first sale was only a nominal one, perhaps, what would now be called the friendly rescission of a sale. Such a transaction would even now require a double registration.

Lines 120-121. Φῶκος Φωκίονος . . . παρ' Ἀθηνάδου Ἀμφιθέου Θεστιάδου οὗ κύριος Ἀναξίθεος Ἀθηνάδου Θεστιάδης ἐπρίατο τὴν οἰκίαν καὶ τὸ χωρίον τὸ ἐν Ἐλειθναίῳ δραχμῶν ἀργυρίου χιλίων τετρακο[σί]ων ἃ ἀ[πέ]δοκ[ε] Φῶκος Ἀθηνάδει δανειζόμενος παρ' Ἀθηνάδου χιλίας καὶ τετρακοσίας δραχμὰς ο[ἷ]ς γείτων Φάραξ Νεοπτόλεμος.

Phokos, son of Phokion, purchases for 1400 drachmæ from Athenades, son of Amphitheos, a minor, and his guardian Anaxitheos, son of Athenades, the house and field which Phokos had pledged to Athenades as security for a loan of 1400 drachmæ. The Athenades from whom this money was borrowed must have been the father of Anaxitheos and Amphitheos, and grandfather of Athenades, who as a minor was under the guardianship of his uncle Anaxitheos. In this case and also in the entry lines 73-75 ante, if we restore there ἀπέδ[ωκε], the real property was mortgaged and the form by which it was conveyed to the mortgagee was by an actual purchase with power of redemption on repayment of the loan. This process is what is termed by Caillemer a contrat pignoratif (see his Études sur les Antiquités juridiques d'Athènes, viii, 5, § 5, where the mode of procedure in such cases at Athens is explained; see also Meier u. Schömann, d. Attische Process, p. 507; Dareste, in Nouvelle Revue Historique, 1877, pp. 171, 172. Martha, in Bullet. de Correspondence Hellén. i, p. 237). Böckh, in his Staatshaushaltung d. Athener, Engl. Translation, 2nd edition, p. 671, says, in reference to the mines of Laurium, 'in case of money lent on mines, the mines were not given simply in mortgage as other landed property, but the creditor was instated a legal possessor by a fictitious sale for the amount of the sum lent, and the debtor was considered as the tenant of the mine, upon paying the interest of the principal.' See Demosth. c. Pantæn. Reiske, pp. 967, 970, 971, 975.

CHAPTER VI.

KRETE, CYPRUS.

CCCLXXVIII.

On a stelè of white marble. Height, 2 ft. 1 in.; breadth, 10 in. This inscription is on a disk, above which is a relief representing a bearded male figure standing to the front with his right arm bent and wrapped in his himation. His left arm falls by his side, and holds a small roll. On the right is a diminutive figure draped in a chiton reaching to the knees and standing on a pedestal, with legs crossed and hands folded. Krete; Inwood Collection.

ΗΒΟΥΛΗ
 ΚΑΙΟΔΗΜΟΣ
 ΣΤΕΦΑΝΟΙΧΡΥ
 ΣΩΣΤΕΦΑΝΩ
 5 ΑΥΡ-ΑΛΕΞΑΝ
 ΔΡΟΝΚΟΣΜΙΩΣ
 ΒΙΩCΑΝΤΑ

'Η βουλὴ καὶ ὁ δῆμος στεφανοῖ χρυσῶ στεφάνῳ Αὐρ. Ἀλέξανδρον κοσμίως βιώσαντα.

CCCLXXIX.

On a stelè of white marble. Height, 2 ft. 2 in.; breadth, 1 ft. 1½ in. Within a distyle herōon is a female figure standing to the front and wearing a talaric chiton, over which is a mantle falling from her left shoulder and thrown round her right thigh. Her left hand is raised and holds a small globular object with a ring attached, through which her thumb passes. Her right hand falls by her side, and holds an object in the form of a spatula. On the left stands a diminutive female figure, draped, and resting the left elbow on the right hand. In the centre of the pediment is the head of Medusa in relief. Krete; Inwood Collection.

ΚΑΛΛΙΤΥΧΑ ΒΟΥΚΟΛΟΥ
Καλλιτύχα Βουκόλου.

CCCLXXX.

On a stelè of white marble. Height, 2 ft. 3 in.; breadth, 1 ft. 7 in. Within a distyle herōon is a female figure standing to the front and wearing a talaric chiton, over which is a mantle falling like a veil from the back of her head, and wrapped round her body and arms. On the right stands a diminutive female figure, draped, and holding a cista. On the left is a kalathos on the ground, and higher in the field of the relief are a spindle and a distaff. Krete; Inwood Collection.

ΠΑΡΜΩΝΟΝΑΣΙΔΟΣΘΥΓΑΤΗΡΚΟΠΙΑΣΤΗΝΓΥ
 ΝΑΙΚΑΜΝΙΑΣΧΑΡΙΝ ΧΑΙΡΕ

Πάρμων Ὀνάσιδος θυγατὴρ Κοπιᾶς τὴν γυναῖκα μνίας χάριν χαῖρε.

It might be presumed that Parmon, son of Onasis, | plain this interpolation, unless on the supposition
 dedicated the stelè to the memory of his wife were | that Κοπιᾶς was the daughter of Parmon, and joined
 it not for the words θυγατὴρ Κοπιᾶς. I cannot ex- | her father in the dedication.

CCCLXXXI.

On the right side of the neck of a marble bull from Gortyna.

ΡΗΜΙΑ

This bull was obtained from Gortyna in 1862, and | p. 210; Jahn, Denkschrift d. Wiener Akademie, 1870,
 is published, Murray, History of Greek Sculpture, | Pl. 4 a. The inscription is probably a mere graffito.

CCCLXXXII.

Round the base of a terracotta stand, modelled in the form of a dwarf Doric column. Found in Mr. Richter's excavations at Salamis, 1882. Height, $3\frac{1}{2}$ in.; diameter, $3\frac{1}{2}$ in.

Λ
Ο
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Ω

ΝΙΚΟΔΗΜΟΣ Ο Θ ΡΟ ΟΣΙΕΡΟΝ

τοῦ Κρετενέος

Νικόδημος Ο Θ ΡΟΟΣ Ιερόν.

The letters intervening between *Νικόδημος* and *ιερόν* must represent the name of the god to whom the stand was dedicated.

CCCLXXXIII.

On a block of white marble, the right side broken away. Height, 8 in.; breadth, 1 ft. Found in excavations at Salamis by Mr. Richter in 1882.

ΞΑΡΑΠΙΔΙ	Σαράπιδι
ΒΑΣΙΛΕΙΠΤΟΛ	Βασιλεῖ Πτολ[εμαίω]
ΙΑΙΞΗΙΒΕΙ	Βασ]ιλίσση Βερ[ενίκη]
ΘΕΟΙΞΕΥΕΡΙ Ε Ι	Θεοῖς Εὐεργέτ[αις]
5 ΦΙΛΙΝΟΣ ΦΙΛΟΤΙ	5 Φιλίνος Φιλοτί[μου]
ΑΘΗΝΑΙΟ	Ἀθηναῖο[ς]

This is a dedication by Philinos, son of Philotimos, an Athenian, to Sarapis, to Ptolemy III (Euergetes I), and to his Queen Berenikè. A Philinos, father of

Pyrrrha, the Athlophoros of Berenikè, is mentioned in the Rosetta stone, line 5.

CCCLXXXIV.

On a fragment of white marble, complete only on the top. Height, $4\frac{3}{4}$ in.; breadth, $3\frac{1}{2}$ in.; thickness, 2 in. Found in Mr. Richter's excavations at Salamis, Cyprus, 1881.

ΙΠΤΟΛ	Βασιλε]ῖ Πτολ[εμαίω καὶ
ΣΣΗΙΚ	Βασιλέ]σση Κ[λεοπάτρα
ΥΕΡΓΕ	Θεοῖς Ε]ὐεργέ[ταις]

This appears to be the fragment of a dedication to Ptolemy Euergetes II and his Queen Kleopatra.

CCCLXXXV.

On a slab of blue marble, broken at the lower right-hand corner. Height, $7\frac{3}{4}$ in.; breadth, 2 ft. Cyprus; C. I. 2620.

ΑΦΡΟΔΙΤΗ ΠΑΦΙΑΙ
ΗΡΟΛΙΣΗΡΑΦΙΩΝΚΑΛΛΙΠΡΟΝΚΑΛΛΙΠΡΟΥΔΙΣΓΡΑΜΜΑ
ΤΕΥΣΑΝΤΑΤΗΣΒΟΥΛΗΣΚΑΙΤΟΥΔΗΜΟΥΚΑΙΗΡΧΕΥΚΟΤΑΤΗΣ
ΠΟΛΕΩΣΚΑΙΤΩΝΠΕΡΙΤΟΝΔΙΟΝΥΣΟΝΚΑΙΘΕΟΥΣΕΥΕΡΓΕ
5 ΤΑΣΤΕΧΝΙΤΩΝΤΟΝΓΡΑΜΜΑΤΕΑΤΗΣΠΟΛΕΩΣ ΓΥ
ΣΙΑΡΧΗΣΑΝΤΑ ΚΑΛΩΣΤΟΙΒΛ

Ἀφροδίτη Παφία

Ἡ πόλις ἡ Παφίων Κάλλιπρον Καλλίπρου δις γραμματεῦσαντα τῆς βουλῆς καὶ τοῦ δήμου καὶ ἡρχευκότα τῆς πόλεως καὶ τῶν περὶ τὸν Διόνυσον καὶ Θεοὺς Εὐεργέτας τεχνιτῶν τὸν γραμματέα τῆς πόλε[ω]ς γυ[μνα]σιαρχήσαντα καλῶς τὸ ἰβ L

Line 3. Böckh restores ἀρχι[ερεύ]οντα, but there is no doubt of the reading ἡρχευκότα.

In this inscription the city of Paphos dedicates to the Paphian Aphroditè a statue or other monument in commemoration of Kallippos, son of Kallippos, twice γραμματεὺς of the βουλή and δῆμος, who had been archon (?) of the city, if such is the meaning of ἡρχευκότα, and who had been γραμματεὺς of the τεχνῖται of Dionysos and the Θεοὶ Εὐεργέται, and had honourably filled the office of gymnasiarch.

The Θεοὶ Εὐεργέται in this inscription are probably Ptolemy Euergetes II (Physkon) and his Queen, rather than Euergetes I (Ptolemy III), though Böckh's argument that the first Euergetes would

not have been styled Θεός in his lifetime is disproved by the evidence of the Kanopic decree.

The fragment published in L. Cesnola's *Cyprus*, p. 413, No. 2, is probably part of a similar inscription, as there is mention of Θεοὶ Εὐεργέται in connection with the Dionysiac technitæ; another Cyprian inscription (C. I. 2619) mentions their γραμματεὺς.

Line 6. τὸ ἰβ' L. This must mark the year of the sovereign's reign in which the dedication was made, but we must not assume that Euergetes II was the king in question, for the forms of the letters seem later than his time.

CCCLXXXVI.

On part of a slab of blue marble, the right side of which has been broken away. Height, 9½ in.; breadth, 1 ft. 4½ in. From near Kition in Cyprus; Pococke, *Inscript. Ant.* iii, § 1, p. 32, No. 3; C. I. 2621.

ΜΕΛΑΓΚΟΜΑΝΦΙΛΟΔΑΛ
ΕΠΙΤΗΣΤΟΛΕΛΣΗΓ
ΕΠΑΝΔΡΛΝΚΑΙΙΕΡΕΑ
ΔΙΛΝΟΣΚΡΗΣΣΑΤΟΝ
5 ΜΕΛΑΓΚΟΜΟΥΤΟΥΕΠ
ΠΑΙΔΙΑ

Μελαγκόμαν Φιλοδάμ(ου Αἰτωλῶν, τὸν γενόμενον) | ἐπὶ τῆς πόλεως, ἡγ(εμόνα καὶ ἱππάρχην) | ἐπ' ἀνδρῶν καὶ ἱερέα (Θεῶν Εὐεργετῶν, Ἀριστῶ) | Δίωνος Κρήσσα, τὸν (πατέρα τοῦ ἀνδρὸς αὐτῆς) | Μελαγκόμου, τοῦ ἐπ(ὶ τῆς πόλεως καὶ τὰ τούτων) | παιδία.

The portions of this inscription enclosed in brackets are given by Pococke from some other traveller's copy, but the part of the marble which contained them is now lost.

The Θεοὶ Εὐεργέται in this inscription are probably Euergetes II and his Queen, as in CCCLXXXIV *ante*.

Lines 1, 2. τὸν γενόμενον ἐπὶ τῆς πόλεως. Cf. C. I. 2617, where the ὁ ἐπὶ τῆς πόλεως is explained by

Böckh as the equivalent of the ἐπιμελήτης τῆς πόλεως such as was Demetrius Phalereus.

The ἡγεμῶν ἐπ' ἀνδρῶν and the ἱππάρχης ἐπ' ἀνδρῶν were military offices which occur in Egyptian papyri cited by Böckh, C. I. 2621. See *post* No. CCCLXXXIX, and Lumbroso, *Économie politique de l'Égypte sous les Lagides*, p. 240.

CCCLXXXVII.

On a column of calcareous stone. Height, 5 in.; diameter, 3 in. Found on a site about half-way between Salamis and Larnaka, Cyprus. Presented by Thomas Sandwith, Esq., H.B.M. Consul, Krete, 1870. Ceccaldi, *Monumens de Chypre*, p. 202, No. 1; L. Cesnola, *Cyprus*, p. 423, No. 24.

ΕΜΙΑΣΑΠΟΛΛΩΝΙΕΥΧΗΝ

Ἐμίας Ἀπόλλωνι εὐχὴν.

The letters are carelessly cut and of a late character. The site where this inscription was found is identified by L. Cesnola with that of Leukolla.

CCCLXXXVIII.

On a fragment of red marble, broken on all sides. Height, 7 in.; breadth, 7 in. Larnaka, Cyprus. Presented by H. Christy, Esq., 1852.

ΝΚΑΙ ΙΩΝ
ΚΑΙΣΥΝΟΙ
ΝΘΕΑΝΕΓ
ΝΚΑΙΤΑΛ
5 ΤΟΛΕΜΑΙΟ

ων καὶ τῶν
ἀρετῆς ἐνεκεν] καὶ εὐνοί[ας?
τῆς εἰς τῆ]ν Θεὰν ἐπ
ν καὶ τα
Π]τολεμαίο

Probably part of a decree in honour of some one who had performed a public service.

CCCLXXXIX.

On a convex slab of Parian marble, with a joint on all four sides. Height, $5\frac{1}{2}$ in.; breadth, 1 ft. Cyprus; C. I. 2613; Kaibel, No. 255.

ΚΡΗΤΑ ΜΕΝ ΠΑΤΡΙΣ ΜΟΥ, ΟΔΟΙΠΟΡΕ, ΤΙΚΤΕ ΔΕ ΜΑΤΗΡ
 ΝΙΚΩΝ ΣΩΣΙΑΝΑΞ Δ' ἦ[ε]ν ἐμὸς γενέτας·
 ΠΡΑΞΑΓΟΡΑΣ ΔΟΝΟΜΕΣΧΟΝΕΡΙΚΛΕΕΣΟΝ ΠΡΙΝΕΡΑΝΔΡΩΝ
 ΘΗΚΑΤΟ ΛΑΓΕΪΔΑΣ ΚΟΪΡΑΝΟΣ ΑΓΕΜΟΝΑ

Κρήτα μὲν πατρίς μου, ὀδοιπόρε, τίκτε δὲ μάτηρ
 Νικῶν, Σωσιάναξ δ' ἦ[ε]ν ἐμὸς γενέτας·
 Πραξαγόρας δ' ὄνομ' ἔσχον ἐπικλέεις· ὄν πρὶν ἐπ' ἀνδρῶν
 Θήκατο Λαγείδας κοίρανος ἀγεμόνα.

The date of this inscription must be some time in the reign of Ptolemy Soter, as is shown by the mention of *Λαγείδας*, last line. For the *ἀγεμῶν ἐπ'* ἀνδρῶν see *ante* No. CCCLXXXVI. This inscription was probably found on the site of Kition, as it was at Larnaca when first copied.

CCCXC.

On an oblong tablet of sandstone. Height, $9\frac{3}{8}$ in.; breadth, 1 ft. $\frac{1}{2}$ in. Nea-paphos, Cyprus; Waddington-Lebas, Pt. VII, No. 2790; Kaibel, No. 257.

ΣΠΙΟΝΕΙΚΟCΕΤΗΧΡΥCΕΩ ΟC
 Μ ΟΓΕΝΗΤΟΚΕΩΝΒΑΚΙΡΟΝΕΝΑΜΦΟΤΕΡΩΝ
 ΩΛΕCΕCΥΝΘΡΑΥCΑCΔΑΙΜΩΝΒΑΡΥCΟΙΔΕΦΕΡΟΝΤΑΙ
 ΑCΚΕΙΠΩΝΙΓΟΝΗΙΓΗΡΑCΕΡΕΙΔΟΜΕΝΟΙ
 5 ΤΕΡΤΙΑΗΔΟΤΑΛΑCΔΙΟΝΥCΙΟCΟΥCΑΤΕΚΜΑΡΤΟC
 ΔΕΙΓΜΑΤΥΧΗΘΝΗΤΟΙCΘΗΚΕΝΑΝΩΜΑΛΙΩΙ
 ΗΡΑΘΕΟΙCΟΥΚΕCΤΙΒΡΟΤΩΝΛΟΓΟCΑΛΛΑΤΕΘΗΡΕC
 ΑΥΤΟΜΑΤΩΙΖΩΗΙΚΥΡΟΜΕΘΗΘΑΝΑΤΩΙ

Κρί]σπιον εἰκοσέτη χρυσέφ? - . . .
 Μ[ουν]ογενῆ τοκέων βάκτρον ἐν ἀμφοτέρων
 ὦλεσε συνθραύσας δαίμων βαρὺς, οἱ δὲ φέρονται
 Ἄσκειπῶνι γονῆ γῆρας ἐρειδόμενοι,
 5 Τερτία ἡδ' ὀ τάλας Διούσιος οὗς ἀτέκμαρτος
 δεῖγμα Τύχη θνητοῖς θῆκεν ἀνωμαλιῶ[ν].
 Ἡ ῥα θεοῖς οὐκ ἔστι βροτῶν λόγος, ἀλλ' ἄτε θῆρες,
 αὐτομάτῳ ζωῆ κυρόμεθ' ἢ θανάτῳ.

In line 2 Kaibel reads *Κυ]προγενῆ*, but I can see the letter preceding *ΟΓΕΝ* is not *P* but probably *N*. We might expect *μουνογενῆ*, but, though the initial letter in the line seems to be *M*, the letters which follow it cannot be made out.

Line 4. Ἄσκειπῶνι γονῆ is what I read on the stone, but the meaning is not clear unless it refers to some other child too young to be a prop to the old. ἀσκήπων (imbecillus) is usually applied to an old man, not yet infirm enough to need a stick.

CCCXCI.

On a thin tablet of white marble. Found by Mr. Richter in Cyprus, 1882. Height, 6 in.; breadth, 3 in.

ΤΙΜΩΝΑΤΟΣ
 ΜΝΗ' Σ
 Χ'

Τιμόνατος
 μνή[μη]s
 χ[άριν].

CCCXCII.

Fragment of blue marble. Found by Mr. Richter in excavations in Cyprus. Height, 8 in.; breadth, 7 in.

ΙΡΔΗΜ
 ΟΜΑΕΚ,
 ΔΕΤΕΩΝΑ
 ΗΜΕΙΟΙΚΕ
 5 Β

Probably sepulchral, as in line 4 we may restore *μν]ημείois*; and in line 5 *KB* probably notes the age of the person commemorated.

CCCXCIII.

Fragment of a slab of white marble. Found by Mr. Richter at Salamis, in Cyprus, 1882. Height, 2½ in.; breadth, 4 in.

ΙΥΛΙΘΚΑΙ	Διον]ύσιος καὶ
ΩΝΓΕΝΟΣΓ	ων γένος π
Κ'ΟΥΛΥΤΩ	κωλυτω
ΟΤΗ	στη

CCCXCIV.

On a fragment of white marble. Found by Mr. Richter in excavations at Salamis in Cyprus. Height, 4½ in.; breadth, 4 in.

ΤΩΝ	των
ΡΙΔΑ	
ΕΓΡΑΜ	γ]εγραμ
ΣΚΟΛΛΥ	κολλ
5 ΡΙΚΙΟ	5 Σουλ]πικιο?

CCCXCV.

On a fragment of white marble, broken on all sides. Found by Mr. Richter in excavations in Cyprus. Height, 2½ in.; breadth, 3 in.

ΙΝΑΡΙΟ
 ΟΥΔΟΛΛ
 ΤΗΚΑΤΕ
 ΚΕΥ

CCCXCVI.

On a fragment of white marble, broken on all sides. Found by Mr. Richter in Cyprus. Height, 4 in.; breadth, 3 in.

ΠΡ
 ΓΑΜΕΙ
 ΔΣΕΚΤ
 ΠΑΡΧ

CCCXCVII.

On a fragment of white marble, complete only on the right side. Found by Mr. Richter in Cyprus. Height, 4½ in.; breadth, 2½ in.

Ν
 ΞΕΛΘΩΝ

CCCXCVIII.

On a fragment of white marble, perfect only on the right side. Richter, Cyprus. Height, $4\frac{1}{2}$ in.; breadth, $3\frac{1}{2}$ in.

ΩΡΕ
 Ξ
 Ξ

CCCXCVIII *a*.

Fragment of white marble, broken all round. Richter, Cyprus. Height, $3\frac{3}{8}$ in.; breadth, $2\frac{1}{4}$ in.

ΟΛ
 ΙΑ

CCCXCVIII *b*.

On a thin slab of white marble, the right side complete. Richter; Larnaca, Cyprus. Height, $6\frac{1}{2}$ in.; breadth, $9\frac{1}{2}$ in.

ΙΟΥΜΑΡΚΟΣ
 ΑΡΧΟΣΟΥΙΟΣ
 ΡΟΝΟΜΟΣ

ου Μάρκος
 ρχος ὁ υἱός?
 ἀστ]ρονόμος?

CCCXCVIII *c*.

On a thin slab of blue marble, complete only in lines 4 and 5. Richter; Larnaca, Cyprus. Height, 9 in.; breadth, $12\frac{1}{2}$ in.

ΙΙΑ
 ΕΥΤΥΧΙΑΝΗΝ
 Α ΣΑΠΟΛΛΩΝΙ
 ΔΗΣΑΕΚΔΙΑΘΗΚΗΣ
 ΑΥΤΗΣ

 εὐτυχίαν ἦν
 λ[ι]σ Ἀπολλωνί-
 δης ἐκ διαθήκης
 αὐτῆς.

CCCXCVIII *d*.

On a thin slab of blue marble, complete only on the top. Richter; Larnaca, Cyprus. Height, $8\frac{1}{2}$ in.; breadth, $13\frac{1}{2}$ in.

ΡΟΝΝΕΡΑΤΙ
 ΕΙΝΟΝ
 ΣΚΑΙΣΩ

Μ]άρκον Νεράτι[ον
 Ἀντων]εῖνον
 σκαῖς

For the name Neratios see C. I. No. 4240 *b*, and iii, p. 1121.

Inscriptions of unascertained provenance, probably from the Archipelago.

CCCXCVIII *e.*

On a circular altar of blue marble, sculptured with a festoon hanging from the head of a deer and two heads of oxen. Height, 1 ft. 5¼ in.; diameter, 1 ft. 2½ in. Of unknown provenance, possibly from Delos. Presented by A. E. Impey, Esq., 1825.

	ΣΩΣΙΚΛΕΥΣ		Σωσικλεῦς
	ΤΛΩΕΩΣ		Τλωέως
	ΚΑΙ		καὶ
	ΑΓΑΘΑΜΕΡΙΔΟΣ		Ἀγαθαμερίδος
5	ΤΑΣΜΑΤΡΟΣ	5	τᾶς μητρὸς
	ΑΥΤΟΥ		αὐτοῦ.

CCCXCVIII *f.*

On a fragment of blue marble, broken on either side and at the bottom. It has been surmounted by a moulding. Height, 5 in.; breadth, 6½ in. C. T. N.

ΑΥΤΟΚΡΑΤΟ	Αὐτοκράτο[ρα
ΚΑΪΣΑΡ	Καίσαρ[α] or Καίσαρ[ος].

I have no note of the provenance of this fragment, but I probably obtained it either at Rhodes or Mytilene. I have restored *αὐτοκράτο[ρα]* on the assumption that we have here the initial lines of a dedication to an Emperor. As we do not know how

much of the stone is wanting on the right, it is not certain whether *ΚΑΙΣΑΡ* refers to the Emperor to whom the dedication is made or to his father or grandfather.

ADDENDA ET CORRIGENDA.

- | PAGE | NO. | |
|------|----------------------|--|
| 2. | CXXXVII. | Engraved, Kemble, <i>Horae Ferales</i> , Pl. xii, 3, p. 169. |
| 3. | CXXXVIII. | Röhl, <i>Inscr. Gr. Ant. addenda</i> , 43, a, and in <i>Jahresbericht d. class. Alterth. Berlin</i> , 1882, p. 124; Meister in <i>Neue Jahrbücher für Phil.</i> , Bd. 125, p. 522; Fränkel in <i>Archäol. Zeitung</i> 1882, p. 385. Compare the votive bronze wheel, Carapanos, Dodone, Pl. xxvi, 1. |
| 3. | CXXXIX. | Facsimiles published by the Palæographical Society, Pl. 230. |
| 14. | CLVII. | Facsimiles published by the Palæographical Society, Pl. 78. |
| 29. | CLXV. | Facsimiles published by the Palæographical Society, Pl. 77 A. |
| 70. | CCLIX a, l. 10. | For a similar use of the word <i>ἀπαντᾶν</i> see the Imbrian decree published by Foucart in the <i>Bull. de Corr. Hell.</i> vii, p. 163. |
| 84. | CCXCVIII, ll. 5, 42. | Compare the fragment from Kalymna quoted in <i>Bull. de Corr. Hell.</i> vi, p. 266, where the demes <i>Πανόρμιοι</i> and <i>ἐκ Ποθαίας</i> both occur. |
| 87. | CCXCIX, l. 51. | For <i>ἐγρυᾶ</i> and <i>ἐγρυῆ</i> read <i>ἐγρύα</i> and <i>ἐγρύη</i> . Compare <i>ἐγ</i> for <i>ἐκ</i> in <i>ἐγρύσω</i> , Kaibel, <i>Epigr. Gr.</i> 793, l. 7, and <i>Mnemosyne</i> , 1882, p. 394. |
| 118. | CCCXLIV. | In the Rhodian inscription published in the <i>Arch. Epigr. Mittheil. aus Oesterr.</i> 1883, p. 113, No. 8, six of these names recur, but without prænomen. |
| 125. | CCCL, l. 10. | See Foucart in <i>Rev. Arch. N. S.</i> xiii, p. 362, No. 35, <i>Ἡσαγόρη Φιλωνίδα Ἐριναῖς</i> . |
| 136. | CCCLIX. | Compare <i>Ῥογκίδα</i> in the Rhodian inscription, <i>Arch. Epigr. Mittheil. aus Oesterr.</i> 1883, p. 116. |
| 144. | CCCLXXIII, l. 7. | See Böckh, <i>C. I.</i> 2347 c, l. 8, <i>τοῖς καθ' ἴδιαν ἀφικνουμένοις</i> . |

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